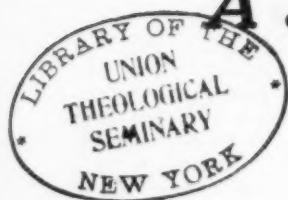


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A Journal of Religion



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PORTRAIT OF A POSSIBLE
MISSIONARY *An Editorial*

Why Mussolini?
By Frederick Lynch

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EDITORIAL

EUROPE'S POST-WAR REACTION has produced nothing to compare with the new series of laws being enacted in Italy. Mussolini, having escaped a fifth attempt on his life, adds to his duties that of minister of internal affairs—which gives him direct control of all police functions—and at the same

time submits the following new regulations: The death penalty is provided for anyone

guilty of treason, espionage or armed rebellion; dissolution of all parties, associations or organizations opposed to the fascisti is ordained, and membership in such bodies will bring from two to five years in prison, with terms of from three to ten years for any found guilty of attempting to reconstitute them; anyone found guilty of spreading abroad false or exaggerated news about happenings in Italy is to receive from five to fifteen years' imprisonment. Moreover, to make sure that the enforcement of such extreme

measures is not left to the ordinary courts, a special court is to be provided, made up of five officers of the fascisti militia, holding the rank of at least colonel, and presided over by a general of the army, navy, air force, or the fascisti militia. This court will operate as does a court martial in time of war. Finally, there is to be a special office for "political investigation" at the headquarters of each legion of the fascisti militia, and all publications which have opposed the fascisti are to be suppressed till further notice. From this time on any reader of the press who thinks that he is receiving authentic news under a Rome date-line will do well to ponder these conditions under which journalism is to be carried on in Italy: "Any citizen who spreads or communicates abroad under any form, false or exaggerated news or reports on the internal conditions of the country in such a way as to impair the credit or prestige of the state abroad or who in any shape or form indulges in activities of such a nature as to harm the national interests is to be punished with from five to fifteen years' imprisonment and with perpetual debarment from public offices."

The Way of the Dictator Is Hard

THAT LEGENDARY FIGURE, the imperturbable Mussolini, goes up in thin smoke in the presence of such laws as these. Behind these regulations there stands not the calm, strong, unswerving man of iron whom the apologists for the fascisti regime have tried to picture, but a nervous, scared, vindictive man of nerves, who has been shot at and bombed and plotted against until he is ready to embrace any desperate expedient that may put an end to his terrors. The revelations from France of the activities there of Colonel Ricciotti Garibaldi also show Italy's dictator in anything but a good light. Colonel Garibaldi stands self-confessed as an agent provocateur, paid by Mussolini to enter the territory of a neighboring nation and there to foment plots against the Italian dictator, which he—the dictator—can make the basis for wild threats and appeals for patriotic support! What France may say to this kind of betrayal of her hospitality remains to be heard. But whatever France says or does not say, the exposure of Colonel Garibaldi uncovers Mussolini in the act of stooping to the meanest, most dastardly sort of plotting. To the

1411

outer world there is no appearance, at this hour, of any weakening in the grip which Mussolini holds on Italy. Fascist rule looks as strong today as ever; perhaps stronger than ever before in the history of the fascisti. But the sort of laws now being promulgated, and the sort of intrigue now being exposed are precisely of the kind that usually characterize a despotism on its last legs. Can it be that Mussolini is not as firmly seated as the world believes?

One Sweetly Solemn Thought

WHAT DO YOU SUPPOSE the newspapers would be saying if it were the government of Russia which had promulgated the death and imprisonment laws which Mussolini has decreed for Italy?

Fair Warning From Calles

MEXICO has been lenient with protestants during the church struggle of the last few years. While there have been one or two indications of a determination to apply the regulations under article 130 of the constitution with the same rigidity which has marked the course of the government with the Roman Catholic church, it is fair to say that, on the whole, the protestants have not been molested. In large degree, of course, this has been because the protestants have been observing the law. There have been some non-Mexican protestants at work in Mexico, however, whose status has been maintained only by various unofficial but tacit arrangements. The Calles government now serves notice that this state of affairs is not to be permanent. The president has presented to the Mexican congress a bill which will add a new regulation under article 130 of the constitution, by which foreign colonies conducting services in a language other than Spanish may continue that ministry for six years. At the end of that period, however, it is stipulated that these ministrations must be turned over to Mexicans, who are supposed to be prepared for the task during the six years of grace. In other words, Calles now definitely plans to get the last foreign minister of religion, under whatever guise, out of Mexico by 1932. And the protestant churches and missions will have to begin to set their houses in order.

Experimenting with the Technique Of Democratic Government

THE DECISION of the supreme court in the case raised by Mr. Frank S. Myers, former postmaster at Portland, Oregon, is sure to have far-reaching effects. In fact, so far-reaching may these effects easily be that a conservative like Justice McReynolds, in writing his dissenting opinion, did not hesitate to call the decision "revolutionary." With Justice McReynolds in dissent stood Justice Brandeis and Justice Holmes—a group which in itself is indicative of the gravity of the issue involved. The majority opinion, which now stands unless and until there is passed a constitutional amendment, was read by Chief Justice Taft. In brief, this decision gives the President power to remove from office any person whom, with the consent of the senate,

he has appointed. It grew out of President Wilson's action in removing a postmaster without giving cause, but it can be seen that the range of application of the principle involved carries far beyond such offices. Presidents will not, in the future, find themselves much embarrassed by refractory members of interstate commerce or nonpartisan tariff or similar commissions who will not submit the sort of reports desired. From one angle, the desire which lies behind the decision of the court to strengthen the executive power is understandable. It is conceivable that a certain measure of administrative efficiency can be achieved by having all non-elective officers dependent on the will of the President for their continuation in office. That, at least, is the theory on which Mussolini is proceeding. But the other side of the question, which makes any sense of security of tenure in office dependent on the cultivation of pleasant relations with the President, is also to be taken into account. The decision of the court proves again that the technique of democratic government in the United States is still very much in the experimental stage. By this single judgment a question that has bobbed up periodically since the constitutional convention of 1787 is settled, and with it a wholly new aspect is given to the position of the non-elected officer of the nation. The tendency toward centralization of power in the hands of the President is growing. Whether this will make ultimately for successful democracy is to be doubted.

Truth Can Be a Hard Mistress

BEFORE THE SUICIDE of Dr. Paul Kammerer, and the letter in which that famous scientist tells why he took his own life, the mind stands in a sort of awe too solemn for pity. It is almost two months since Dr. Kammerer killed himself, but the Moscow academy, to which he wrote his letter of explanation, has just made it public. Dr. Kammerer was one of the world's foremost biologists. He believed in the inheritance of acquired characteristics, and the scientific treatises which he wrote to support that theory have been translated into most of the modern languages. When he lectured outside his native Austria, as he did in the United States and other countries, he was given the most respectful attention of the most important scientific faculties. Scientists are not yet convinced that the experiments of Dr. Kammerer have been as conclusive as he believed. Not long ago Dr. G. K. Noble, of the American museum of natural history, went to Vienna to examine Dr. Kammerer's slides, and an August issue of a London scientific paper contained the bare report of his findings. Dr. Noble said that some sort of ink had been used to bring out the markings on the toads which formed the basis of Dr. Kammerer's claims. In the letter now made public in Moscow—where Dr. Kammerer was shortly to have assumed the chair of biology—he said that, immediately after reading Dr. Noble's report, he investigated his slides again, found not only the artificial markings which Dr. Noble found, but even additional proofs of fraud. He maintained that he had borne no part "in perpetrating such falsifications," but acknowledged that "my whole life's work is placed in doubt by it." Declaring that he could not "endure

this wrecking of my life's work," Dr. Kammerer killed himself. As to the act of self-destruction we have at this moment no desire to precipitate discussion. But there is something in the figure of this scientist, attacked at the point of his devotion to truth, and turning in despair to death, that is infinitely moving. The whole terrible incident shows how exacting a mistress truth may be, and how much more austere her worship may be today in the halls of science than it is even in the temples of religion.

A Conference from Which Great Results May Come

WORD FROM BRITAIN indicates that plans are maturing rapidly for the conference of free church modernists to be held next July. This conference, it will be remembered, is coming together at the suggestion of Dr. Robert F. Horton. It is in some degree a result of the series of modern churchmen congresses held by Anglican liberals during the last few years. So successful have these been, both in the discovery and definition of issues, and in bringing a sense of comradeship to the participants, that it was inevitable that a similar series should be proposed to be held by free churchmen. The conference projected for next summer is fortunate beyond words in the person of its convener. It is doubtful whether the protestantism of the whole world contains a man of warmer spiritual faith than Dr. Horton. Every virtue that evangelicalism at its finest has brought to the religious life of the west is to be found in full measure incarnated in Dr. Horton. Yet with this rich experimental religion, Dr. Horton combines a fidelity to the methods and results of the best contemporary research which makes the intellectual content of his message fully consonant with the demands of this period of restatement and reappraisal. By bringing this first congress together at Mansfield college, Oxford, next summer, Dr. Horton will do much to create a bond of conscious unity between the men who, like himself, are seeking to unite the results of the historical study of the Bible with the spiritual needs of men of this time, while his presence will at the same time guarantee to any doubter the sound religious basis of the gathering. The conference next July will be watched with the closest attention in this country, for it may point toward developments much needed in the church life of America.

What of the Sunday Evening Service?

A TRAVELING SECRETARY who speaks regularly in churches of all denominations recently declared that the average Sunday night congregation addressed by him numbered forty-one. It may be that the experiences of a secretary do not give a real indication of the Sunday night situation in the churches, because some of the strongest churches have rules against outside speakers occupying the pulpit during the height of the church season. Nevertheless, it must be confessed that hardly one church out of fifty can boast a large Sunday night attendance. Even those churches which enjoy a spirited and well-attended morning service frequently have evening services so poorly at-

tended that they are a drag upon both minister and congregation. What is the answer to this Sunday evening problem? Have the movies, the radio and the automobile permanently destroyed the possibility of holding good evening services? For a while the village church was able to maintain a prosperous night service after the city church's evening program was imperiled. But all indications are that village and city are now suffering from a similar fate. What is the answer to this Sunday evening problem? Ought the evening service to be frankly abandoned? Or could it be saved by a change of methods? Even if methods are changed will it be possible to conserve the religious and ethical values of the service? The churches which are most successful in their evening program are usually those which have changed their methods and gone in for stunt programs. Is there any alternative to such a program? Perhaps it would be wise to sacrifice the crowd on Sunday evening and develop a service of high educational value which would be attended by eager souls not only anxious to hear but to discuss the more difficult moral and religious problems of the day.

The Peril of the Stewardship Ideal

EVER SINCE the interchurch world movement, and even before that, dating back to the Methodist centenary movement, the churches of America have placed a tremendous emphasis upon the idea of stewardship. The emphasis was inevitable. The church is ambitious and the country is prosperous. What is more natural than that leaders of the church should combine their ambitions for the church with their concern for the Christian use of wealth and ask the prosperous American to build the enterprise of the Christian church while he gives his own wealth a certain moral dignity? The stewardship campaign was therefore bound to succeed. Tithing was successfully revived in many churches. Millions flowed into the coffers of the church for every kind of missionary and benevolent enterprise. Foreign missionary programs were doubled in a few short years. While American missionary giving ought to be considerably in excess of that of other and poorer nations, it appears that American mission contributions exceed those of other nations by a larger margin than the ratio of our wealth to theirs. Americans are generous. Europe would probably say that Americans are also childlike. The old testament arguments which the church resurrected in behalf of the great stewardship campaign had a greater effect upon the mind of church members in this country than they would have had in other nations. At any rate the church has prospered because of the success of the educational campaign on stewardship. Not only have the churches been able to expand all their various institutional and missionary activities but they have flowered out in tremendous building programs. New churches and new educational buildings are in the process of erection in every metropolitan subdivision and every village of the land.

Considering the fathomless wealth of this nation and the amount wasted and spent upon luxuries this generous giving for church purposes is a redeeming virtue of Christian Americans. It has saved many of them from moral bankruptcy and given them some sense of social responsibility. Nevertheless, the church is paying a tremendous price for the advantage gained in this way. It is fastening an absolutely inadequate idea of stewardship upon the conscience of the average Christian. Let any man feel slightly uncomfortable in the acquisition of inequitable privileges and nothing will salve his conscience so nicely as the assurance that the tithe is the Lord's way of claiming his own. It must be admitted that the leaders of the church have seen the weakness of emphasizing stewardship only in the matter of spending money and have lately begun to insist upon the ideal of stewardship in the acquisition of wealth. But they have done so within the narrow limits of puritan morality which would give any person an absolutely quiet conscience as long as he did not acquire his wealth through brazenly dishonest methods.

The problem which challenges the modern conscience and imperils an ethical civilization is not the dishonest acquisition of wealth but the tremendous centralization of wealth and power in the hands of a few irrespective of their personal rectitude. What the church does not realize sufficiently is that power and privilege are in themselves destructive of brotherhood and of all the finer spiritual values which make a real civilization. Any teaching of the church which tends to ethicize what is essentially unethical must finally be detrimental to the task of making civilization itself ethical. Judged by that consideration all present stewardship campaigns are dangerous. Even when they prompt the prosperous American to look into the sources of his wealth they are not sufficiently thoroughgoing to get at the root of our modern ethical problems. Informed by the simple and individualistic ethics of another century the churches challenge their members to be honest in the acquisition of their wealth. What is honesty? Is it honest to buy a piece of real estate for \$10,000 today and sell it for \$15,000 tomorrow? According to present standards that transaction is not dishonest. Which simply means that we have not yet developed an ethic to fit the needs of a new day. The questions which we face in building an ethical civilization do not concern themselves with the old categories at all. A man who has the power to control the lives of thousands of workingmen in his factory may have come by his property honestly according to traditional standards; and the privileges which his industrial enterprise is throwing into his lap each year by way of income are honest too. But the important problem in regard to his power and his privilege is whether it is itself ethical.

If power and privilege are not ethical, any effort to ethicize them by stewardship ideas is ultimately harmful to an ethical reorganization of modern life. Inadequate ethical ideals always act as veils of decency, hiding essential indecencies, when they are applied to relationships which are in themselves unethical. It is because the good is so often used to frustrate the effort to achieve the better that social radicals become so cynical in their evaluation of respectable decencies.

The assertion that power and privilege are in themselves

unethical will be challenged by most leaders of the modern church. The usual conception, honestly held, is that power is righteous when it is in the hand of a righteous man and that privilege is ethical when it is generously shared. The question is whether a man can ever really be righteous while he holds power and can share privilege if he does not share all of it. Here is a man who owns a factory employing ten thousand men. He refuses, let us say, to recognize any labor organization in the plant. Let us suppose, usually a gratuitous assumption, that he is trying very hard to wield the power which he holds as owner of that factory ethically. Let us suppose that he will grant his workers everything they might ask in the way of hours and labor. Would he not still be gaining unwarranted satisfactions in the sense of power which would come to him in such a relationship? Would he not use the factory to express his personality and frustrate the ambitions for independent cooperation which live in the hearts of real men? Is not irresponsible power, in other words, destructive of real brotherhood? It is sometimes easier to love those who confess their inferiority than those who assert their independence and equality, but the love is spurious. At least it is not ideal. Real love can develop only in an atmosphere of perfect freedom and uncoerced cooperation.

This is an implication of the ethical life which the church has not disclosed to its members. They are hardly to be blamed for understanding it so little and for finding such quick satisfactions in the ethical ideal of stewardship which the church has advanced. If it seems that the ideal of a love which strips itself of power is beyond our attainment it is only necessary to call attention to the fact that kings once tried to dignify their power by claiming that they were holding it as stewards of God. Any decent soul tries to dignify irresponsible power by claiming responsibility to God for it. But such a claim roots and issues in self-deception. Democracies have seen through the self-deception of the kings and have learned to laugh at it. Is it too much to expect of the church that it help modern men to see through the self-deception which all wielders of power in modern economic society practice? After all, nothing more is demanded of the church than that it disclose to those who would follow Jesus the full meaning of his words: "The kings of the gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors [that is an astute observation—"are called benefactors"]; but ye shall not be so: but he that is greatest among you let him be as the younger and he that is chief as he that doth serve."

The impossibility of making privilege ethical is even more apparent than the unethical nature of power. Suppose a man has an income of \$100,000 a year and as a good Christian steward gives \$10,000 each year for religious and benevolent purposes. The church will call him blessed and praise his generosity. Yet he still has \$90,000 to spend upon himself, a sum hardly compatible with any Christian ideal of brotherhood. The cynic may have a right to say that it were better if he did not give \$10,000 for benevolent purposes, for this tithe will inevitably function to quiet a conscience which might otherwise develop a wholesome disquiet and to obscure to the impartial observer the essentially unethical nature of this man's relationship to his

brother men. There is something to be said for the idea that it is easier to deal with unashamed pagans than with pious ones. Here is a field where religion easily becomes a technique by which the conscience of a generation is dulled so that it cannot see the ethical tasks which challenge it.

It ought not require an undue amount of spiritual imagination to perceive that a kingdom of God cannot be built in a society in which a few exercise power, however benevolently, and in which a few gain unequal privileges, however generously they may return a portion of their wealth. The kingdom of God, if it means anything in terms of modern life, means brotherhood developed in all human relationships. The basis of brotherhood is equality of opportunity and uncoerced cooperation. Is the church ready to advocate an ethical idea as thoroughgoing as that?

Portrait of a Possible Missionary

BISHOP FREDERICK B. FISHER, of Calcutta, India, in addressing an American audience not long ago, dwelt at length upon the changing aspects of the missionary enterprise. Bishop Fisher is not peculiar in this respect, as these changes are likely to occupy the attention of any thinking participant in the missionary enterprise. After treating various other aspects of this change, the bishop came to consider the missionary himself. Is he changing? Bishop Fisher held that he is, and he more than suggested that this process of change must continue, and at accelerated speed. The time is coming, said the bishop in effect, when a church, wishing to aid in the development of other churches on other continents, will go into its community and pick out the best men and women whom that community contains—men and women with long records of strikingly successful service behind them—and will call on those experienced leaders to leave their places for definite periods and for definite pieces of work in other lands. And this will be the missionary of the future!

Bishop Fisher's prophecy is worth considering. It is worth considering because of the man who made it, because of the present agitation on mission fields and within mission boards as to missionary service, and because it gives voice to a concrete new idea in a period when ideas are becoming increasingly hazy. It has been acknowledged for years, among missionary workers and missionary executives, that the old type of missionary is no longer wanted, at least on developed fields. There may be—and indeed are—many places on the earth's surface where the slow progress of the Christian crusade leaves room for the old, pioneer, romantic type of missionary, who, by the nature of his task, is bound to be the unfettered leader of the new attack. While new territory is thus being opened it is as necessary for the missionary to be the unquestioned general of his force as it is for the leader of any exploratory party to require absolute obedience from his followers. No soviet policy for opening up new country has yet been proved practicable.

But we are thinking now, not of pioneer work of this

sort, but of the developed mission fields in which work has been under way for a hundred years, more or less, and in which there is today a vigorous, self-conscious, and frequently self-assertive Christian community of nationals. What of the missionary in such places? For ten years it has been said that there must be a change in his functions. He must cease to be the acknowledged leader, the unquestioned "boss"; he must become the self-effacing adviser, the man who makes his contribution unobtrusively and often indirectly. This has been said so often and has evoked so little challenge that most of those in any way connected with the missionary enterprise have been fooled into thinking that they believe it. They do believe it—about as the average Presbyterian believes the Westminster confession.

If you enter the sacred precincts of a mission board and suggest that a new day demands a new type of missionary, the board secretary will look at you in a commiserating fashion and say, "That's old stuff. We have been saying that for years. Haven't you anything new to tell us?" But if you seek to discover in what way the missionaries being selected today differ from those being selected a dozen years ago, your effort is likely to lead to nothing more substantial than the contention of Dr. John R. Mott and his associates that the new student generation has not been won to a belief in the missionary enterprise, so that the quality of missionary candidates is in danger of, if it is not already actually, deteriorating; and the fact that the examination of new recruits by mission boards now generally contains some question to the general effect, "Do you think that you could learn to cooperate with the nationals on the field to which you are going, or would you insist on having your own way in everything?" Strange to say, few candidates are on record as answering that they would insist on having their own way in everything!

All this talk about the missionary becoming the adviser, in other words, is just so much talk. It is true that many individual missionaries, already at work on mission fields, and with a rich store of experience piled up behind them, have sensed the new situation to such an extent that they have, on their own account, maneuvered nationals into places of leadership while they have, themselves, stepped into advisory relations. Bishop Fisher, to whom reference was made at the beginning of this editorial, is one of the men who have been conspicuously intent on doing this. But this is very different from having the organizations which are responsible for sending out missionaries—the foreign missionary boards—send out men and women with this new relationship clearly in view.

The modern missionary, says the mission board, must be an adviser. Wherewith it sends out a general call for recruits, and gathers from the colleges and theological seminaries and medical schools of the land such young idealists as are moved by the opportunity to spend their lives in service overseas. All of which is very moving in its revelation of the capacity of these young people to rise above all other considerations to undertake a peculiarly exacting form of life-work. But where does the business of sending out advisers come in? The church in Japan and China and in India and in the Argentine is wrestling with as intricate, as baffling problems as ever confronted a social institution.

To what extent can it expect to receive advice worth listening to from young people, however devoted, who are fresh from the classroom, without considerable experience in one civilization as well as with total ignorance of another? The advice that such young people might proffer at home would be treated with skepticism, to put it mildly, and the mere attempt to put them forward as competent to advise under the totally different conditions of the mission field betrays a fatal condescension.

The two ideas—that of the missionary as adviser and of the missionary as young crusader—are not consonant with each other. While the mission boards continue to send out these fledgling youngsters it is apparent that they do not take seriously the need for the adviser type of missionary. When the determination to bring about a change in missionaries becomes a matter of action rather than mere talk, a wholly new sort of missionary call and commission will be required.

At once, however, a question arises. Admitting that the missionary of the present must be an adviser rather than a boss, from whence is the adviser to come? If the advice is to be in regard to the minutiae of conducting those institutions which make up the bulk of the missionary enterprise on developed fields, it is obvious that the only advice worth having will come from men and women who have spent years in the conduct of these institutions. And this means conduct as bosses—to hold to the crudest, and most meaningful, term—since it is only out of experience as boss that there can come the knowledge on which to base advice. But the temper of the rising churches in many lands makes the accumulation of this experience increasingly difficult, if not impossible. With every year there is an increase in resentment against the policy that sends young Nordics to India or China or Uruguay there to learn by trial and error whether or not they have anything to contribute to the enterprise. The large turnover in missionaries, especially at the end of first and second terms of service, suggests that the proportion of those who thus find themselves adapted to the work is not large. Nor do all the ill-adapted leave the field. Sometimes it is the very lack of fitness of those who stay that blinds them to their shortcomings.

This looks like a vicious circle. The missionary must be an adviser, not a boss; the adviser must be a person with experience; to acquire experience the missionary must be a boss. What hope for the missionary calling is there under such conditions? None, as long as the advice of the missionary is, as has been said, to be concerned with the methods by which the minutiae of missionary institutionalism are carried on. But is there not a different type of missionary service which can be rendered by an adviser of another kind? We think that there is.

It is surprising to see how little the mission boards have learned from the demonstrations in the past few years of the effectiveness of exchange professors. China is the outstanding example. Despite conditions which have made any form of intellectual adventure there exceedingly difficult, a number of ambassadors of ideas have been taken to that country, and have produced an immediate and amazing effect. It is customary for the missionaries to point

out serious shortcomings in the work done in China by John Dewey, Bertrand Russell and M. Joffe. Yet, from the viewpoint of the actual results achieved, it is doubtful whether any one hundred missionaries now at work in that country have had as much actual influence on its thought and future action as has had any one of those three men! This statement will be strongly contested—but not by thinking Chinese. Yet all that Professor Dewey and Mr. Russell and M. Joffe did was to travel about from one center of influence to another, dropping seed thoughts as they went,—and then going away to let the fertilization of those ideas take care of itself!

Something of the same sort may well be the missionary work of the future. This means a far-reaching change in the whole conception of that enterprise. It means that, on any of these developed fields, the actual, permanent foreign force will not be large, not larger than is needed to keep a few key institutions running, to provide a central post for the survey of the field as a whole, and to keep the church in the west intelligently informed as to developments overseas. Then, as there appear situations in which the growing national church is in obvious need of advice, and comes of its own accord seeking that advice, the church in the west may, from time to time, well go into its own ranks, pick out the best men and women it has, and say to them: "Leave your pulpit; leave your classroom; leave your social settlement; leave your clinic; leave whatever it is that you are doing so well, and come for me to give the benefit of your clear success in dealing with problems of this kind to a group of people who are wrestling with much the same problem!"

Modifications may be necessary in applying this general idea in certain lines of effort—such, for example, as medical missions. But, taking the case as a whole, and approaching it from the viewpoint of common sense rather than from that of continuing with as little change as possible what has been done in the past, is there any other sensible way of proceeding? If the missionary must, from this time, as all admit, be an adviser, what other kind of a missionary will have any advice worth giving?

The Observer Why Mussolini?

PERSONALLY, I hate Mussolini and his type and the weak imitations of him, such as the present tyrant of Poland. The time has gone by for tyrants and I cannot see how any right-minded man can admire them. Frankly, I fear Mussolini. I do not fear what he will do to Italy so much as I fear what he will do for Europe. Hardly a day goes by that he does not cry for more and more nationalism for Italy, and nationalism is a great provocative of war. He has out-distanced the former German emperor in this regard, who once said that the boys and girls in the empire must "grow up little Germans, and not little Greeks and Romans." He is continually stirring up strife with other countries, as at Corfu and recently with France. His continual boasting of making Italy a greater

and greater world power irritates the other nations of the world. I dread the collapse of Italy which is almost sure to follow upon the fall or death of Mussolini, for at present Mussolini is Italy and Italy is Mussolini. Chaos always follows in the wake of tyrants.

Why, then, if he is so terrible, does Italy endure him and a great part of the population admire him, and some almost worship him? Why do the people let him take more and more power into his hands? There must be some explanation other than the helplessness of the people. Of course, there is the helplessness of the people. A tyrant can hold a whole country down for a generation if he has the army behind him. The rulers of Russia are few, but they have the army and could hold millions to the soviet government against their will. A tyrant with an army of 10,000, with all other citizens forbidden to own rifles or to hold meetings or to publish articles or books, could easily hold Italy in chains for a long time, especially if he paid and fed his soldiers well. This is the secret of the power of the present tyrants of Poland and of Greece. But their power will not last long and never will be equal to Mussolini's. With him there is something infinitely more. What is it? Of course, personality has something to do with it. Mussolini is of that Napoleonic breed that draws men as a magnet draws steel filings. Few seem able to resist his powerful personality and almost any American who meets him falls under the spell of his power. But this personality could not create the absolutism without the occasion. *It is the occasion that makes Mussolini possible.*

This conclusion is not arrived at by my own reasoning, but largely from observation and conversation. I spent quite a time in Italy recently and took occasion to talk with everyone I met about Mussolini. Most of my friends were of pronounced democratic sympathies, but almost without exception I got this answer from them: "He saved Italy from chaos and ruin. It would probably go there even now if he were to relinquish absolute dictatorship." The occasion was there not only to gratify ambition, but to save Italy. Not one with whom I spoke believed Mussolini was acting from lust of power, but from a desire to save Italy—and, they said, "he saved her."

If I were to sum up the answers I got from the people I met—and I met all kinds of people—it would be about as follows: The war left Italy in a terrible condition. There was little food, money was deflated, prices were prohibitive, industries were at a standstill, there were hordes of unemployed, Italy could not borrow, her best youth had been killed or crippled, there was no capital for new enterprises; unrest, dissatisfaction, depression, despair was everywhere. The bolsheviks, always hovering about the edge of a hungry country, rushed in and began preaching their gospel everywhere. For a while it looked as though they would capture Italy. The labor groups were not far behind in seizing their opportunity to hold up the country and get big wages for little work. The ferment of revolution was everywhere. It was really a serious situation and for a while it looked as if Italy were on the verge of collapse.

Then a strong man arose—a man with vision, a man who saw there was only one salvation for Italy, namely work,

work and more work; production, production and more production. Everything else in the world, even liberty of expression, to say nothing of liberty of action, must be stifled for the moment and only production, absolute devotion by every man, woman and child to save Italy be the law and practise—wages, hours, comfort all forgotten for the moment if Italy was to be saved. Then this fiery soul went up and down Italy preaching this gospel with the fervor of an old crusader. He told the rich they must forget luxury and put all their money and energy into building factories. He told the workingmen they must take what wages they could get and work ten and twelve hours a day instead of four and six as the laborers in other countries were proposing to do. He told the soldiers they must think only of an Italy reborn, magnificent, strong and fearless. He told the teachers and the students that only a devotion to Italy equal to that shown in the war would save her now, and they must think only "Italy! Italy!" for the present. He told the socialists that for the present they must stop their propaganda, for only one thing was of any consequence now, and that was to save Italy by producing and by working long hours.

The miracle happened. He won them all to his cause, even the labor groups. He did something no one else has ever yet been able to accomplish—he made the laboring man see that general prosperity means more to him in the long run than twenty dollars a day and a four or six hour day. It was all very wonderful, I was told everywhere. Factories began to go up, capital was put to work, loans were negotiated, trade improved, and, most marvelous of all, labor worked ten hours a day. The result is a new Italy of which everybody is proud, an Italy where work is recognized as salvation and where the workingmen are proud of the gain of Italy above their own personal comfort. But comfort is coming, for prosperity is what brings permanent and lasting comfort to all, not inflation and wages higher than industry can bear.

This, in a word, is what everybody told me about Mussolini; this accounts for the reverence and awe in which he is held. To be sure, he is tightening his grip day after day. He is suppressing one paper after another, he is taking the franchise away from the people more and more, he is taking every government portfolio into his own possession and will soon be the whole cabinet; he is pretty much the whole cabinet now, but, as one man said to me: "Is it not better now that Italy should recover, and the people have bread to eat, and the farmers have markets, and there be work for all, than that a few socialists should be agitating their doctrines and the working man be crying for more hours to loaf in? Just now we are in danger of drowning. Mussolini is our life-preserver. All sensible Italians will cling to him till they are safe ashore, then——"

Yes, then——. But I think I have pretty accurately stated the feeling of the majority of thoughtful Italians. Of course, such an occasion could not arise except after a great war. Tyrants have always come after a period of war, and some well-known statesman said last year that perhaps they were necessary for the period after the war until the nation could recover itself again. The occasion, the need, and the tyrant seem to come together.

Curiously enough I read in a London paper the other day a letter from a man who was warning England about preparing the occasion for a Mussolini, did England possess one—which is doubtful. He drew a parallel between the Italy Mussolini found and the England which the miners and mine owners were fast making—one where people were beginning to get cold, and would soon get hungry, and where industries were beginning to shut down, and where prices were going up, and the bolsheviks were at work with their revolutionary propaganda, all because mine owners and miners were putting their own interests above those of England. He said he should not be the least bit surprised, knowing conditions as they were in Italy when Mussolini seized the government, if, when the British people began to get cold, hungry, despairing and in ugly mood toward the helpless powers that are, someone should come along with Mussolini's power, gift of persuasion and vision of a new England, and sweep England off its feet as Mussolini did Italy. Improbable, but I think many are wondering if the important thing just now in England is not for the mine owners to operate their mines even with government supervision and the miners to go to work regardless of wages and hours, for I find many in England are saying the best thing for *all* now, *miners themselves included*, is to save England first, or there will be no wages for anyone and no work to be done.

FREDERICK LYNCH.

Kinsfolk

A Parable of Safed the Sage

AMONG my Numerous but still too few Grandchildren are the two young sons of my youngest son. And their birthdays are but a month apart. And when the birthday of the younger one came, there was a Large Outdoor Party, and all the families of all the relatives were invited. And we had a Gay Time.

But when the elder son's birthday came to be celebrated, a Special Party was arranged for the Children, and the Invited Company was smaller.

And he inquired, saying, Are none of the Grown Folks to be here?

And his mother said, No, for we are to have a Particularly Fine Time for the Children.

And he said, Are none of the Aunties and the Uncles to be here?

And the answer was in the Negative.

And he inquired, Is not Grandfather to be here?

And he was told that Grandfather was not to be among those present.

And he said, I am sorry. For Grandfather is my Favorite Cousin.

Now when I heard this, I rejoiced in mine heart. For what be the Compliments that are paid by men or women compared with the Unpurchasable tributes of affection from Children?

And I wonder if it so be that all men to whom are entrusted the care of Little Children know how to value their children's confidence and love.

For the good thou doest to a man who is grown hath not

many years to gather memories and influences. But the good that is done unto a Little Child is that which will last a Long Time.

Less and less as I grow older, and I trust no less wise, do I think of the plaudits of men as the supremely great things. For while I enjoy them, and they give me momentary Pleasure, I value them less than this, which causeth mine heart to enlarge, that I am the Favorite Cousin of my Little Grandson.

VERSE

Quaint Dove

QUAINT dove
On wary pink feet
Salvaging refuse
From the street,

You remind me of Life
Who with quivering breath
Snatches at joy,
One eye on death.

ETHEL ROMIG FULLER.

Hill Pirates

THE hill-top is our island,
The air around our sea,
And we shall all be pirates
In search of witchery.

Yonder is our pot of gold,
Molten in the sun;
Here are laces wondrous fine,
Little trolls have spun;

There are tapestries of spruce,
'Broidered rich in green.
See! the rock we're standing on
Has a silver sheen;

Gems we find at every dawn—
Amethyst and blue:
These the treasures you will find,
Come! be a pirate, too.

MARTHA McCORMICK SMYTH.

Octave

I DO NOT ask you, Life, for gold—
I have abundant store;
But I should like to have and hold
What now I hold no more:
The mighty pleasure that I knew
When I was poor as Ruth;
When I could glean a field or two,
And feast with Song and Youth!

CHARLES G. BLANDEN.

The Eye, the Ear and Religion

By John R. Scotford

RELIGIOUS WORSHIP seeks to give reality to the unseen. In order to be something more than mere mystic meditation, religion uses symbols which speak to our physical senses. Out of the five senses, three have been used as vehicles for a religious appeal. One of them is the sense of smell. Primitive peoples delighted in the burning of incense. Smoke that smells has ever appealed to the imagination. Protestantism has often associated the musty odor of ancient meeting houses with piety. Youth is discovering a religious value in the smell of wood and field. One of the happy results of taking religion out of doors in the summer conference and the open air meeting is the tendency to associate the things of God with a more lovely group of odors. Scientists tell us that our keenness of scent deteriorates as our intelligence increases. The higher forms of faith certainly tend to soft-pedal the olfactory appeal.

The sense of sight has been much used for religious purposes, especially by the church of Rome. She offers the faithful much to see. Her architecture never fails to impress. Within, the altar, with its appeal to the eye, is the centre of interest. The pulpit is on one side, while the organ and choir are at the rear of the auditorium. Images and pictures crowd the sanctuary. Every bit of wall space is utilized for symbolism of some sort. In low mass, which is the most popular form of Roman worship, there is much to see but little to hear. The individuality of the priest is swallowed up in the splendor of his vestments. During the mass itself his voice is not heard. The high moments are when he lifts his hands in blessing and when he elevates the host. The people pray more with their fingers than with their lips. The spoken word is merely incidental. The primary appeal is to the eye.

STRATEGY OF ROME

The strategy of Rome is good. Most people see far more than they hear. The less a man knows, the keener his visual apprehensions are likely to be. Color and form speak to the imagination. Symbolic gestures catch the eye and suggest many things to the mind. The eye gate is undoubtedly the easiest approach to the religious feelings of the mass of humanity. Yet the appeal to the eye suffers certain serious limitations. The message which can be given through sight is less flexible than that which can be apprehended through the ears. From necessity the Catholic sees much the same things from Sunday to Sunday. The mass teaches nothing new; it merely reminds the devout of that which they have already learned. It refreshes rather than increases their religious knowledge. Rome secures her results through ceaseless repetition rather than through progressive education. The Catholic appeal to the eye wins an intense loyalty to the church, but it has done little for the transformation of the world. It conserves rather than creates.

Protestantism has majored in the appeal to the ear. We have been careless in our architecture, cautious in our use of beauty, and exceedingly sceptical of the religious worth of

pictures and images. On the other hand, protestantism is pre-eminently the singing, preaching faith. We locate the organ where the Catholic would place his altar. Our emphasis upon sound is overwhelming. The atmosphere of worship which Rome secures through architecture we produce by means of music. Congregational singing is our most effective mode of religious expression. No other religious movement has had much success in persuading the people to lift up their voices in song. But music is commonly but a prelude to the sermon. We have accepted the dictum of Paul that the world is to be saved by the foolishness of preaching. Protestantism undertakes to talk men into the kingdom of heaven. One sometimes wonders what proportion of the people relish preaching because of its sense, and what proportion enjoy it because of its sound. Many sermons are like the word Mesopotamia—they sound pious. For many souls there is undoubtedly unction in the modulations of the preacher's voice. No human activity can rise higher or sink lower than preaching.

APPEAL TO THE EAR

Because of its flexibility, the appeal to the ear possesses great advantages. The message is varied from Sunday to Sunday, making possible a real progression in religious thought and experience. The spoken word is the finest medium for the revelation of personality. Real preaching is far more than the ordered utterance of words; it is the impartation of the preacher's self. The appeal to the ear at its best penetrates more deeply into the heart than does the appeal to the eye. Great preaching grows character; it breeds strong men and women. Preaching tends to promote progress. It does not stop within the church; it transforms life.

But the appeal to the ear also suffers from certain limitations. To listen with profit one must have a certain amount of trained intelligence. Even in this day of compulsory education the number of people who can get real profit out of a sermon is limited. Multitudes of men and women cannot sit still for twenty minutes, let alone follow an intellectual discourse with any real comprehension of its meaning. Here lies the reason for the smallness of most protestant congregations. Preaching of itself does not possess a universal appeal. For many people words are but abstractions. They do not penetrate into their lives, nor do they fire their imaginations. All the people cannot be reached by the spoken word alone. Preaching is also subject to a great temptation. After one has gained a certain confidence, the utterance of words is an easy and a pleasant occupation. The public exaggerates the effort which it requires of most preachers. Because of its painlessness, talking as a form of religious expression has been grossly overdone. Sermons have been both too long and too abundant. Preaching easily degenerates into sound and fury signifying nothing. It is a good method, but one which needs to be carefully guarded.

What may protestantism learn from the study of the relative effectiveness of the approach to the eye and to the ear?

We need not be ashamed of our great tradition of song and sermon. Neither singing nor preaching as religious exercises are in any danger of passing away. But our characteristic method of expressing religion needs to be safeguarded on the one hand and supplemented on the other. Protestantism may well place limits upon its speech. Our services are too talky. In every religious service there should be moments of silence. Vocal prayer is good, but there should also be opportunity for moments of aspiration which do not express themselves in words. If we lessened the quantity of preaching we would probably improve its quality. When we have nothing to say which particularly needs saying, let us learn to hold our peace. So far as the world at large is concerned, our music is probably our greatest asset. Let us continue to study ways in which it may be used to quicken religious devotion.

UGLINESS IN CHURCHES

Without abandoning our traditional methods, we can learn much from the appeal which Rome makes to the eye. Ugliness should be banished from our churches. Some day we will cease to offer our devotions to the serried ranks of gilded organ pipes. We need inspired architects that our buildings may become true sanctuaries in which men will find it easy to pray. We should also study the use of symbolism in worship. A good symbol speaks to the imagination, hinting at something which can never be fully expressed in words. After all, the deepest things in life escape

definition, but are suggested by symbols. Protestants go to lodge and indulge in an orgy of rather uncouth symbolism, which answers to a real need in their lives. Why should not the church utilize more of the beautiful and meaningful symbolism which she has inherited from the past? A cross is beautiful, it suggests many things, and there is nothing wicked about it. Why not use it? Our services would be much richer if we said less with our tongues, but suggested more to the imagination through the intelligent use of symbols.

Many protestant churches are discovering the religious value of darkness and light. Rome has long used the flickering candle most effectively; we are beginning to see the possibilities in the electric dimmer. Subduing the light during prayer quickens the spirit of reverence, while flooding the church with light heightens the inspiration of a hymn. A certain church in New England uses light to direct the attention of the worshiper to the different elements in the service. During the anthem the auditorium is dimmed and the chancel flooded with light. When the preacher enters the pulpit both the lights and the attention of the people are focussed upon him. At the close of the service all the church is darkened save for some concealed lights which play upon a great brass cross until it shines through the darkness like a living thing. This is the climax of the worship. The means used are mechanical, but the result is truly religious. Protestantism may well call upon science to assist in making her worship effective.

Some Adventures of an Amateur Propagandist

By Herbert A. Jump

SUPPOSE I had been a sailor with Columbus on that little ship some four hundred odd years ago. Suppose, after the long days of hopeless waiting for land, it had been my fortune first to see the glimmer of light that betokened a new turn in our desperate lot. I should under those circumstances probably have lifted up my voice bravely, boisterously and long to give the glad tidings. Why? For the simple reason that I had news, dramatic news that was worth the telling, stupendous news of which the rest of the ship's company was as yet unaware. And I should have shouted that news until I commanded a hearing, no matter what might have been the cost in the shape of curses from sleeping sailors lying about the dirty deck.

Which things are an allegory. For I traveled with Herbert Herring on that memorable first good-will mission to Mexico last spring. At that time my eyes were so astoundingly opened and my ears so marvellously thrilled that I have ceased not to talk Mexico in season and out of season ever since. The Lord seems to have laid it upon me as a prophetic burden to spread the glad tidings that Mexico has been reborn, she as a lusty baby-nation is doing finely, and she deserves at every point the sympathetic understanding of the people of the United States. Twenty times I have

spoken on Mexican conditions, usually as a labor of love and a deed of justice. The tale of my experiences as a propagandist is a narrative of such significance that I am minded to put it herewith on record.

BARRAGE OF SILENCE

Recurringly I have been discovering that a skilful barrage of silence seems to have been laid down by the American press against any good news out of Mexico. Why is it that when the report of our findings was given to the representative of a great news-gathering agency in Mexico, findings to be sure favorable to the Mexican government, those findings were not printed, so far as I have been able to learn, in a single newspaper in the country? One does not locate blame anywhere: he merely sets forth the fact. At any rate one might at least have expected that the papers in the twenty cities from which the twenty-two members of our party came would have been supplied with and would have used the findings. Not so. Somebody or something somewhere clapped an extinguisher on the voice of liberty.

There was a touch of pathos in President Calles' remarks to us the day we had audience with him. "Your coming, gentlemen, marks a new epoch for us. You are the first

group of Americans that ever came to Mexico who didn't come to get something." As a matter of fact, we did come to get something, namely, the truth. But evidently, after we got it, there were few papers back in the United States that cared to publish it.

To the same purport runs my own personal experience. For a few times I took the trouble to prepare advance copy of my address for the papers so that the editor might use it if he so desired. Almost invariably he did not so desire. On one occasion late at night I was virulently attacked in stinging words by an editor who did not believe I had any business to be about peddling such misinformation about religious conditions in Mexico! He had heard the inside truth from some nuns only a few days before!

MEXICO'S STORY

Alas, for poor Mexico if her story is never to be heard! What boots it that President Calles has discharged 700 unnecessary generals and 14,000 unneeded government employees; that he reduced the national expense budget \$100,000,000 in his first twelve months of office; that a national bank, a national agricultural credit bank and a labor college have been established in his first eighteen months of office; that the government opens eight new schools every twenty-four hours; that it spends more money on its schools than on its military establishment; that it prints on its government presses copies of the four gospels to be distributed universally as a book every citizen should be familiar with; that Indians applying for land allotments have to promise that this government land shall never be used to grow plants for use in manufacturing alcoholic liquor; that the government has categorically disavowed its alleged secret alliance with Russia; that forty Mexican students are in American universities studying scientific agriculture and irrigation to return and put their knowledge at the disposal of the government; and that the most conspicuous motto on the walls of the office of the minister of education is taken from the words of Christ?

If we in the United States are never informed of these shining facts, how shall we ever become properly ashamed of our fourteen garrisons and nine thousand soldiers that always guard the border to the south, ceaselessly suggesting armed conflict, while not a fort and not a garrison protects our northern border against Canada?

Several of my personal experiences, moreover, are such as to provoke thought. On a rainy day this summer I was trying to interest the storm-bound guests in a big mountain hotel of the west by a bit of talk about Mexico. A resplendent bell-hop came up and held out toward me a shining tray as I was speaking. On that tray was a note. I read it. It was signed by the manager and informed me that a guest had objected to the discussion of the Mexican situation in her hearing and would I refrain from further talk?

DIFFERING ATTITUDES

Later I sought out the manager who had invited me to speak. He was apologetic and said that he felt he had to do what he did; but I was not to hold it against him. The woman did not need to hear me unless she wanted to, for the lobby was large and I held forth only in one corner of it. Moreover, a college president had been speaking to him

gratefully only a few minutes before, testifying that, although the storm had spoiled his trip for scenery, he had derived so much satisfaction out of the interpretation of the Mexican situation that he regarded his money as well spent. Then I sought out the protesting Roman Catholic who not only did not want herself to hear about Mexico, but did not want anybody in the hotel to hear about Mexico. I begged her to talk with me and set me right if at any point I was misinformed. She informed me in language quite other than elegant that what she thought or knew about Mexico was none of my business.

In Seattle, Washington, there is a mountain climbing club known as the "Mountaineers." I was climbing around Mt. Olympus the same week that they were reconnoitering its glaciers to make an ascent. The evening before they ventured the peak I talked Mexico to them as we sat about a great campfire, the roaring brook of glacial water near by furnishing a picturesque accompaniment to my words. Some hired help—packers, muleteers and cooks—stood round the fringe of the company but we paid no attention to them.

The next morning I rose at two o'clock, made a cup of coffee, put out my fire and joined the club in their ascent of the glacier by lantern and moonlight. Toward noon I returned to camp having left the club still climbing. Imagine my surprise to be confronted by a forest ranger with the accusation that I had not put out my fire. I was dumbfounded. Many years I have travelled the woods east and west and I chance to be afflicted with a somewhat sensitive camper's conscience with respect to leaving no fire burning when one breaks camp. I protested that there had been some mistake. Weeks after I had returned to Seattle I was further amazed to learn that I had been charged also with purloining articles of food from the camp. When it was suggested to me that some of the muleteers who stood round the edge that night when I was discussing Mexico to the "Mountaineers" were probably Roman Catholic in their sympathy, a great light began to dawn. There had been a full half day in which they easily and safely could have relighted my campfire and thus discredited me with the forest ranger; and there were several weeks of touring through the mountains when their story as to the stealing of food had the right of way without rejoinder from me among the members of the "Mountaineers" club. Verily there are perils in playing the role of a propagandist.

SMOKE SCREEN OF IGNORANCE

There may be other interests than the Roman Catholic church which are engaged in perpetuating the smoke screen of ignorance that embarrasses Mexico's cause in the United States. Ninety percent of the oil wells in that country are foreign owned. A billion dollars of outside capital is invested in Mexico. A corrupt government greedy for graft is generally to the liking of big business. An honest government unwilling to accept bribes and devoted to the protection of the rights of the Mexican people imposes irritating limitations on these foreigners.

Again, the present administration in our sister republic is a new thing on this side of the water. It is the first purely labor government that has ever come to power on this continent. It is easy to understand, therefore, why certain capitalistic groups would not be especially eager for the

American people to be informed that under this labor government the most magnificently sensational spectacle of a new nation being born politically, industrially, economically almost over night is being furnished by Mexico to an observant world.

Prejudice may try to stifle the truth. Selfish envy may

even for a time succeed in polluting the sources of public information and thus be able to poison the mind of America against the republic across the border. But gradually the facts will become known. God Almighty attends to that. Meanwhile some of us are going up and down the street proclaiming the news, "Light! Light in Mexico!"

Make the Bible Lands a Classroom!

By William T. Ellis

ONE OF THE DELIGHTS of travel in the earth's out-of-the-way places is that you are quite certain to find some things you are not looking for. When I set out, little more than a year ago, to cover in one consecutive journey all Bible lands, the complete geographical background of the scriptures, I had no thought of rejecting the traditional Kadesh-Barnea of the maps, nor of coming upon the real site, with its marvelous corroboration of the old testament narrative. Neither did I dream of certain other sensational finds which I made in Greece and Asia minor and Arabia. Still less did it enter my head that I might bring home a radical new proposal for the educational program of the whole Christian church. Yet, if my suggestion is even measurably carried out, other men will hear back from the same rich region far more important finds than mine.

Bluntly and baldly stated, the idea which I bring from Bible lands to the church in America is that all students for the Christian ministry should spend one full year, preferably the middle one, of their regular training course in intensive travel in Bible lands. This year's foreign study would take the place of one year's regular seminary work. Every theological seminary should have at least one member of its faculty in the land of the book at all times. Furthermore, the practice should be established of having every congregation send its pastor, perhaps once in a decade, for a three months' sojourn in the principal lands of the Bible. Into the curricula of Christian education should be put a regular and thorough study of the Bible as a place book.

NOT A DREAM

"An impractical dream," will be some reader's first comment. "The cost is prohibitive. Seminaries would never consent to such a disruption of their normal program. The difficulties and dangers of thorough exploration of Bible lands are too great." So run the obvious objections.

Disregarding these for a moment, let us consider the real reason for this revolutionary proposal. It lies in the land; and in the times. Nowadays it is actually possible to traverse the entire area of the events of the Bible in a single journey of less than a year's duration. It fell to the lot of Mrs. Ellis and myself to pioneer this undertaking—although now we wonder why, throughout the Christian centuries, nobody of whom there is record ever before attempted such a pious pilgrimage. With a reasonable degree of safety, and most of the time with all the comfort that a real traveler could ask, it is at present wholly feasible to go

from Rome on the west to Persepolis on the east, covering all the biblical sites which lie in between. Nine-tenths of the journey, if not all of it, may be made in cheap American automobiles.

For it is the automobile that has opened up the near and middle east, so that the journey from Egypt to Canaan, which consumed forty years of the life of the children of Israel, may now be covered comfortably in two days, and the dreadful trek of the Hebrew exiles into Babylonia, which occupied footsore and heart-breaking months, may be accomplished between two sunrises. Paul's sea travels are substantially on regular steamship-lines, and his land journeys in Turkey and Greece are all on roads available to automobiles. As everybody knows, the little Holy land proper, of Palestine and Syria, is a conventional tourist ground, where nobody need suffer any discomfort whatever, except from the insistence of guides and souvenir venders.

ANTIDOTE FOR VAGUENESS

This unprecedented opening of Bible lands is of providential timeliness. Christianity has fallen upon an era of doctrinal and speculative controversy. A strange mood of mistiness beclouds the minds of the public concerning the whole subject of religion. Deity by definition is the popular God in intelligentsia circles. Vagueness marks the theological thinking of most persons who profess to be doing any thinking at all. "Moderns" are weirdly muddled in their musings upon spiritual topics. Current literature offers queer examples of religious reversion parading as progress. Ours is a day befogged religiously.

Contrariwise, an overwhelming sense of definiteness, down to almost inconceivable details, possesses the leisurely sojourner amidst scripture scenes. I had to go to Bible lands for myself, and place my feet on the countless sites recorded in scripture, to realize fully that the Bible is a place book, and that the geography marvelously corroborates the text. The Christianity of the Bible is seen to be exactly opposed to the nebulousness of contemporary thought. Here in the old lands where the book was enacted, spoken and written, may be found the remedy for unreality in religion. All the vagueness which invests the setting of the scriptures in popular thought disappears when the traveler finds that he may for himself go everywhere that the characters of the book went. It is more than inspiring "atmosphere" that he acquires, it is an abundance of trial-proof evidence that the Bible was written by men who knew the

places and peoples and events and usages described in their narratives. No other antidote for our day's spiritual uncertainties equals this knowledge of the background of the Bible.

SHARING SIMPLICITY OF LIFE

Even the primitive conditions encountered in the remote areas of Bible lands, such as interior Turkey, Arabia, Irak and Persia, have their own significance to the Bible-saturated traveler. To take theological students out of the steam-heated and spoon-fed and cushioned comfort of the seminaries, and to permit them to share the same simplicity of life that the prophets and the apostles knew, is an educational experience of primary importance. Even the possibility of an occasional student's losing his life in an Arab outbreak would not be a deterrent to any red-blooded man. I would rather risk the dangers of the desert than the dangers of our motor-congested city streets. For on the latter I am menaced also by nervous prostration, whereas on the desert I share the inspirations of the ancient Hebrew seers and singers. I am not interested in any representative or teacher of Christianity whose motto is "safety first"; he is the real heretic. So it is clear that what is advocated here, for theologues and clergymen, is something quite different from the luxurious "cruises" and "tours" of the Holy land, which give only a cursory glimpse of a small section of Biblical geography and send uninformed trippers home to lecture as authorities upon the land of the book!

What is envisaged in this article is a large project of a Christian ministry all of whom personally know the lands which are an inseparable part of their messages. Their travels will not be sight-seeing jaunts, but a long season of ordered study and investigation, with examinations at the end by theological faculties. The year's work would be real work, what engineers call "field work." In course of time, the bases for these travel courses would be the American schools in Rome, Athens, Salonica, Smyrna, Aleppo, Bagdad, Beirut, Jerusalem and Cairo. Dormitory and refectory accommodations of the simplest sort would be provided, thus keeping the cost down to little more than the expense of student-maintenance at home. The wonderful new Y. M. C. A. that is now in course of construction in Jerusalem looks forward to large service to such student-groups. Eventually, theological seminaries would combine to oversee the travel arrangements, thus delivering them from exploitation by excursion agents. It should be easy to raise any extra money needed for this project, which aims to put reality and vitality into the preaching of the Christian churches. This is not the stage of the discussion at which details of routes and costs and methods need to be considered. When students for the ministry, and pastors come to contemplate travel-study in Bible lands as a practicable and essential part of their equipment, the arrangements will quickly be cared for, with characteristic American efficiency.

ADDED ADVANTAGES

Thus far I have been content with intimating the strictly scriptural and spiritual aspect of personal experience of sacred scenes. That point needs no laboring; every Christian thrills at the prospect of tracing the footsteps of the founders of our faith, and of walking the ways once trod-

den by Jesus himself. So I go on to suggest further inevitable consequences of a year in Bible lands for every one of our new generation of preachers of the gospel. (I refrain from hinting at the effect upon the character of teaching that must ensue in theological seminaries!)

First of all, a new flood of light will be shed upon the Bible text by these eager, alert and intelligent travelers in realms which only a strangely few Christian scholars have taken for their field. Hundreds of discoveries will be made. There are unread Christian inscriptions all over Asia minor; unexcavated sites in every section of Bible lands; unobserved customs and speech in the persisting ancient life of the peoples of these regions. Every competent student-traveler in Bible lands may make important contributions to Christian knowledge. There are other Moabite stones to be found; other Tel-el-Amarna tablets to be deciphered; other Siloam inscriptions to be discovered; other Chorazins to be identified; other Kadesh-Barneas to be stumbled upon; other ancient manuscripts to be unearthed. The effect upon the Christian literature of the time of such explorations as I propose stirs the imagination; preachers will recover the art of literary leadership in the service of religion.

CONFRONTING INTERNATIONAL PROBLEMS

Let nobody think that the lessons learned by traveling Bible-students would all be confined to the limits of theology and Christian scholarship. Far, far from it. Such a comprehensive covering of the near east as is entailed by a tour of the major Bible lands means a confrontation of the world's acutest international problems. It is in Bible lands that the peace of the world is threatened by the imperialism of Europe *vis a vis* with resolute nationalities, inspired by the ideals of the American war aims, which were substantially the ideals of this book. A mighty passion for international righteousness will be lighted in the heart of every Christian who faces present conditions in Bible lands in the light of the teachings of the Hebrew prophets and of the new testament. A new understanding of the present pertinency and adequacy of the old scripture will be acquired by these forth-faring students of the word and of the land. Social justice and world peace will find powerful proponents in this company of men equipped with first-hand knowledge of facts.

Incidentally, every one who travels widely in the Bible lands with open, acquisitive mind, will be delivered from the perils of the propaganda which today color most of the world's thinking upon near eastern peoples and problems. This end alone would justify the cost to the church of sending her new preachers abroad.

America would eventually be led into intelligent world-awareness, were a few hundred young clergymen annually to spend a year in the immemorial source-region of earth. For the pulpit could not be intelligently vocal and the schoolroom continue stupidly silent or partisan upon the greatest themes of our time. The public prints, too, would quickly acquire a new and more informed and more human viewpoint of international affairs. Best of all, though, the lost sense of the reality of religion would be found again by those for whom the Bible would be revived through personal knowledge of its significance as a book of real places, real personalities, of real truth and of a living Saviour.

British Table Talk

London, October 29.

DR. F. W. NORWOOD is now in the midst of his peace pilgrimage. In seventeen days he gave thirty-six addresses, and according to his present plan, if he can stand the strain, he will not cease from the work till the winter is passed. His main purpose is to call his hearers to fight against war, and in order that some definite step may be

The Pilgrim Of Peace

taken to pledge them, he enlists members for the league of nations' union. In fourteen days he enrolled two thousand five hundred members.

At one meeting in Sheffield, which is a centre of armament-making, 396 persons joined the union. By joining the union members do not pledge themselves to support all that the league of nations may do or to acquiesce in its failures, but they seek to strengthen public opinion in favor of the principle of the league of nations. Dr. Norwood, as he anticipated, has met with opposition and misunderstanding. Some hosts have refused to have him in their houses. This has been due to the false reports of the address which he gave at Toronto. Correction never overtakes the original report. But even the correction which Dr. Norwood has made arouses bitter opposition from many. However, it is the more favorable side of his pilgrimage which impresses him most. There is something at work in human hearts, when the Rotary club in one comparatively small town, which invited Dr. Norwood, finds it necessary to adjourn to a picture palace where more than a thousand persons were assembled to hear the preacher. It is the chief purpose of Dr. Norwood to win a first hearing for the cause of peace. He finds resistance to arise from the following reasons: Many who hate war imagine that those who preach peace are in some way taking from the glory of their dead who fell in the great war. Others are nationalist in their sympathies, and while they would be glad of a pax Britannica, they distrust any action that is the outcome of a pact between nations. Nationalism, as Dr. Norwood says, is the world's greatest obsession in these days. Others again are reluctant to make any drastic changes, and, since the league of nations is a new venture, they wait till it has been tried out on a large scale. Then no doubt they will profess that they were all the time in favor of it. So far he does not appear to have met with criticism on the ground that the league does not go far enough. That is, however, the criticism of many on this side, as it is of others in America. The supreme need of the moment is for leaders who are touched with the spirit of prophecy. It is clear that Dr. Norwood will not do this work upon which he has entered without much toil and suffering, but the opening stages of his pilgrimage leave him more optimistic than ever. He does not believe that the race is doomed to annihilation, and he finds it good to live at the beginning of this great epoch.

Drinking in the House Of Commons

There was a debate in the commons this week upon certain charges made by Dr. Salter, highly-esteemed labor member. It is important to note what he did say and what he did not say. He made no charge of drunkenness against parliament as a whole; no such charge could be established for a moment. He even admitted that conditions had changed very greatly for the better, and this is confirmed by all who have had experience of the house. But he did say that he had seen members of the house in each party in a state of intoxication. This charge he refused to extenuate or to withdraw, and the house censured him, after rejecting a motion to submit the charge to a commission of inquiry. Most people feel that Dr. Salter in making these charges outside the house was guilty of a breach of courtesy; he should have made them first from within; and in any case he was liable to misunderstanding. What he said was what might be said of almost any large body of men; and obviously it would be a long and intricate inquiry if cases were to be brought forward. It would have been wiser, perhaps, for the house to

ignore the speech. But this was impossible after the question of a breach of privilege had been raised. Some things I feel ought to be said. The house of commons is not dry. Certain members may and do cross the boundary line between sobriety and the varying degrees of intemperance. But they are few in these days, and growing fewer. It would be altogether unjust to say that the house of commons is a scene of widespread drunkenness. There has been a great change in the social habits of Britain. Mr. T. P. O'Connor, the father of the house, bears witness to the fact that nowhere has this change been more marked than in parliament.

In Honor of Mr. C. P. Scott

Last week Mr. C. P. Scott, the editor of the Manchester Guardian, attained his eightieth birthday. Of his four score years, fifty-five have been spent in the editorial chair of the paper, with which his name will always be linked. The city of Manchester has received a bust by Epstein of Mr. Scott from a host of his admirers, gathered out of every party and creed. Mr. Garvin, for example, wrote of him as "the noblest, most entirely civilized creature by far in the world's journalism of his time." There must be few weeks in which Mr. Garvin does not differ from Mr. Scott upon matters of policy, but that fact does not take from the honor which he pays to our greatest journalist. Mr. Stefansson, writing from New York, called Mr. Scott "the world's foremost journalist and certainly the most beneficent figure in modern journalism." In his speech Mr. Scott declared that he never had seen why it should be imagined that all the wisdom of the nation should be focused in Fleet street, London; for him Cross street, Manchester, has been "quite as good." In fact, this editor has made Cross street, Manchester, more than "quite as good." In his words upon journalism he spoke for all who think seriously upon modern life: "A free press is essential to the working of the modern democratic state. A democracy uninformed is a blind giant which will destroy the very things it should most value, and may end by destroying itself. The first act of a tyranny is to suppress or to shackle the press." There are many dark and despairing thoughts which visit lovers of liberty in these days; they are often wounded in the house of their friends. It is such men as Mr. Scott who revive the fainting heart. What this man has done others may and will seek to do. Christian people of all times should be most jealous for the freedom of the press. They may need it sorely some day and not far hence.

The Church Congress Interpreted By a Free Churchman

The church congress in its dealing with its chosen subject, "The Eternal Spirit," went to the very heart of things. One of the most sympathetic accounts of the conference was written by that great scholar, my friend, Dr. Vernon Bartlet. He is the professor of church history in Mansfield college. It is characteristic of these times that it should be the part of a non-Anglican to commend to the careful study of the general public the deliberations of an Anglican congress. He finds in this congress a spiritual event of exceptional significance. It is through experience of God as the eternal spirit "immanent" in nature and in human personality, as something emerging from nature, but not really of it, because ruling nature creatively man attains knowledge of and fellowship with God as transcending nature. But Dr. Bartlet, a most accurate thinker, shall be allowed to finish in his own exact words; they deserve to be weighed most seriously: "The chief significance of this congress lay in the fact that it was the focused effect of a widely diffused movement of thought that has been steadily growing for decades. If rightly used, it may become also a cause, strongly reinforcing that movement in every quarter and in many ways. Thus, in an immediately practical relation, I would echo the hope and belief expressed at the congress itself, that

in a theology of eternal spirit thus understood—namely, in living touch with all the best movements of our day in thought and social effort, and above all with the fresh vision of the historic Christ already more general than ever before—we have at last the firm basis needful for religious revival. This all Christians feel to be our people's greatest want, because the prime condition of real personal, social, and international well-being. In such a revival of true evangelism much would depend upon its being simply 'Christian' *sans phrase*, and therefore largely interdenominational and united. But in any case I suggest that no single thing at the present moment would tend more to prepare and hasten such deep-rooted revival, in all circles, than careful and open-minded study of the full congress report when it appears."

The Retirement of Lord Oxford

From every side, statesmen and writers have conspired to praise Lord Oxford. It is a happy custom that when a statesman retires with him retire also all the wild attacks and fierce words used against him. In politics it is customary for opponents to speak in anger, or in assumed anger, words which they do not mean. When, however, their enemy withdraws they are at liberty to say what they really think of him. Sometimes we might desire that less anger were displayed during the active season, so that fewer debts of appreciation would need to be paid when the warrior lays down his armor. Lord Oxford himself has never been a bitter opponent; he has kept himself aloof from all personal attacks; he has ignored them when they were directed against himself, and disdained to use them on others. Whatever will be said of his place in the history of Great Britain, this at least will stand to his credit—he was never a man to put his own ambitions before his party, or his party before his country. The two outstanding moments in his life were that in which he did away with the veto of the house of lords, and that fateful moment in August, 1914, when he led this country into the great war. The witness of two journals, which have opposed him, may be quoted: "Neither in power nor in opposition has he ever done a mean thing or said a mean word." "No politician has ever been truer to himself." The liberal party loses its leader, and it looks at present somewhat like a remnant dwindling day by day; but the judgment of the Spectator I believe to be profoundly true: "The party has stood for great causes which may yet prove to be imperishable—freedom of exchange, of contract, of service." It is pardonable to recall that Lord Oxford comes of a Yorkshire nonconformist stock. For many years now he has been a member of the church of England, but in his youth he attended the ministry of Dr. Horton in Hampstead; he is one of the pupils of Dr. Abbott, of whom I wrote last week, but his schoolmaster, with characteristic honesty, used to claim no credit for Asquith; he would have made his way under any teacher. But the statesman tells another story.

The Premiers of the Commonwealth Meet

Among the representatives of the British commonwealth now assembled in London are two at least who in recent years have fought against that commonwealth. That in itself is noteworthy. Sometimes, when criticism is offered of Great Britain, it may be in order to claim that it is not very good at hatred. Mr. Hertzog has clearly come with the intention of making clearer the status of South Africa. He has spoken frankly already. For the rest these visitors have had so far to endure the round of luncheons and banquets without which such solemn deliberations cannot decently begin. We shall hear later more of the business which engages them between meals. It is conjectured that they can scarcely have been speaking all the time about the weather; and if they have not spoken their minds upon the coal strike in public, it is long odds that in private they have given the premier and his friends some indication of their mind upon this subject. Some have hoped that such

a man as Mr. Mackenzie King might be invited to mediate between the opposing forces. "Back to the report!" is now the plea of Mr. Pugh, one of the labor leaders. That has always been the one way of hope. The churches have said it. Many of our statesmen have said it. Now that our countryfolk are beginning to understand what damage this strike is doing to us in our national prestige, we may hope that it will be heeded. But the whole episode is a sad business.

And So Forth

Here is a delightful example of the comity in missionary service which is enjoyed by us today. The L. M. S. is a society without any ecclesiastical foundation, but supported for the most part by free churchmen. At the present moment it is semi-homeless; its new home is being built, and its officers have to improvise temporary headquarters. In these circumstances through the kindness of the S. P. G., the society which is supported chiefly by the high churchmen in the church of England, its most important documents out of the past are housed in the S. P. G. strong room. But that does not seem strange to us who have found our Anglican neighbors good comrades in countless ways. It is, however, a sign of the happier relations which now are found in the ecclesiastical scene. . . . The bishops and free church leaders have not allowed Dean Inge or the bishop of Durham or the prime minister to silence them. They have declared once more that there is but one way of solving the coal problem—that is by a return to the report of the coal commission. Lord Hugh Cecil brings his dialectic to bear upon them, but on the other side their action has won grateful recognition from the miners themselves. Mr. Lloyd George once more comes out on the side of the church leaders; he accuses the government of running away from Mr. Evan Williams, and calls upon them either to lead or to give up their pretence to be a government. . . . There is no disposition on the part of the country to surrender unconditionally to our leaders from overseas. Mr. Runciman, an able defender of free trade, has been speaking plain words to Mr. Bruce; he declares that our dominions, though they make their tariff lower to us, still mean to keep out our goods and behind their walls, high or less high, to build up their own industries. . . . The autumn motor show has been besieged this week by folks who wish to order cars. An unprecedented sale is reported. We may be ruined, but not so ruined as to miss the chance of ordering a motor car! At least 80,000 new cars were ordered. . . . Mr. Will Reason died last week after a long illness. His life was one of singular unity of purpose. During his Oxford days he was drawn into the movement which had for its purpose to awaken the conscience of the churches to social wrongs and injustices. Along with Mr. Percy Alden he went down to Canning Town in the east end of London and formed a university settlement which was and is known as Mansfield house. From that time till his death he never wavered in his sympathies, though with the years there was noticed in him by his friends an ever-deepening sense of the spiritual forces at work in human life by which alone the reforms to which he gave his life could be wrought.

EDWARD SHILLITO.

Contributors to This Issue

JOHN R. SCOTFORD, minister Glenville Congregational church, Cleveland, O.; frequent contributor to The Christian Century.

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CORRESPONDENCE

Bishop Gore on Redemption

EDITOR THE CHRISTIAN CENTURY:

SIR: In Dr. Lynch's report of the Anglo-catholic congress held in Milwaukee the middle of October, he writes: "One sometimes wonders if he (Bishop Gore) can conceive of salvation apart from redemption as a member of the church." The answer to this surmise, I would submit, is directly put in the following words from Bishop Gore's little book, "The Religion of the Church," page 42. Bishop Gore writes: (italics mine) "By making sacraments, visible ceremonies of a visible society, to be the instruments of spiritual grace to the individual—by making these social sacraments to be the *provided* means of personal salvation—God has made it apparent that his salvation is no gift to isolated individuals, but a gift given to members of a body, a gift for membership. Only it needs to be remembered that when we say that the great sacraments are 'generally necessary to salvation' we do not limit the power of God to give to individuals what he wills to give, outside all sacraments, in this life or beyond it. We are speaking of salvation in the sense explained above as something open, covenanted, and proclaimed."

Burlington, Ia.

JAMES COLLETTI.

Should We Cancel the Debts?

EDITOR THE CHRISTIAN CENTURY:

SIR: Your recent editorial, "Make the Debts Win the War," is full of good sense. I like what you say. I like the spirit of Henry W. Pinckham in the October 21st issue. I believe his heart is in the right place, but I question his judgment on "unconditional cancellation of the war debts." I have no evidence, after nearly three months of serious and earnest study in the heart of six of the leading countries of Europe, that such cancellation would "impart to international relations the world around a spirit of good will . . . and greatly further the cause of peace." I wish I had evidence that Mr. Pinckham was right. The present spirit of France, I think, gives evidence that every dollar we now cancel will add just that much to her already \$220,000,000 annual military bill on her army of 700,000 men. It is hard to convince the American people that France is unable to pay so long as she continues her present military budget. The same may be said of England and Italy.

When we talk cancellation there are several things we need to keep in mind. In the first place, the American people as a whole were urged into the war on the promise that we were to have a "world safe for democracy"; we were promised that this war would end war. To date we have little or no evidence that either promise would be fulfilled.

In the second place, the United States put into the war in seventeen months \$22,500,000,000; England put in during the entire four years \$34,000,000,000; and France put in during the same four years \$24,000,000,000. Besides this we loaned to our allies nearly \$10,000,000,000. We did more: we have already reduced payment of England's loan by 20 per cent; that of France 56 per cent; and that of Italy 75 per cent.

In the third place, it appears, as a result of the war, that Great Britain acquired territory in South Africa to the extent of 930,000 square miles with a population of nearly 11,000,000 people. In Asia Minor Great Britain gained control, in the form of mandates, a territory covering 143,000 square miles, with a population of about 2,000,000. Besides this Great Britain acquired German islands of more than 1,500,000 square miles. France received Alsace-Lorraine with a population of almost 2,000,000, with great steel mills and coal mines. Italy also added to her territory at the expense of Austria. At the same time America has not received an inch of territorial possession, neither do we get anything from the Dawes plan.

In the fourth place, let us remember that during the American revolution the colonies borrowed money from several of the

European countries, France among them, and that every dollar of that money was returned with proper interest before George Washington went out of office.

Finally, I can not forget our boys under the sod in France. Perhaps they have a right to expect us to "win the war." Perhaps their success depends more on what we now do than on what they did then. I believe in repentance; the whole world needs to repent of the great war. I believe in forgiveness; it is all that we can do in some instances. But for the United States at this time, and under present European conditions and attitudes, to unconditionally cancel war debts would be immoral, unethical and a breach of international justice.

Bluffton, O.

J. E. HARTZLER.

China's Present Anti-Foreign Temper

EDITOR THE CHRISTIAN CENTURY:

SIR: After reading the article on "Should Missionaries Leave China?" in the editorial of your journal of October 28, 1926, several things came to my mind. May I introduce myself and write a few lines to express my reflection on that article? I am a graduate of Peking university, Peking, China, 1924, and from the school of religion 1926 of that university, and I have just come to America to study. I have been registered in the graduate school of Boston university.

First of all, I should like to express my gratitude and appreciation for that fair statement with sound judgment, expressed in the article. I am sure it expresses exactly the point of view of the thinking Chinese and the Chinese, I venture to say, as a whole.

The term, "anti-foreign" or "anti-missionary" is really an unfortunate or false one because the true spirit or motive which underlies it is anti-imperialism and anti-foreign aggression. Radical factions and biased nationalism are universal and not peculiar to China. The Chinese self-consciousness and sensitive nationalism is scrutinizing everything which looks like interference or aggression from without. We can very well look back to the sentiment of the American people in 1776 when the words, "royal" and "king" or anything connoting monarchy aroused great opposition immediately.

I have been amazed at the fact that China is so little known here, by which I mean the true problems of China and the international complications in China and no wonder we can not expect too much sympathy or opinion like the one expressed in this editorial.

The outlook is made more optimistic by the fact that the people here are very anxious to know the situation and problems of China and many have expressed their surprise at the true condition in China and by the fact that more and more Chinese students are coming to America to study. Both of these facts augur a better understanding between China and America. Having visited some twenty cities and about thirty churches on my way east from Seattle to Boston, and having read many articles on China in the newspapers, I have observed two facts: the goodwill

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of the common people often cannot be expressed through the present agencies; in the reports on China it is chiefly sensational matters which are featured by the press.

The solution of some of the problems, as I have proposed to all those individual Christians and churches here in America, with which I have had any contact during the last three months, is to send to China more missionaries. The Chinese situation is a real challenge to Christianity and to those good Christians both in England and in America and elsewhere who have been helping us through their missionary representatives in China.

Boston, Mass.

YU-SHAN HAN.

If Elder Brewster Came to Cleveland

EDITOR THE CHRISTIAN CENTURY:

SIR: Were you not a little severe on Elder Brewster in your editorial on the "Puritan Tradition," by implying that were he to become aware of the bowling alleys, and billiard room, and operetta chorus in a church of the Pilgrim name and inheritance, he would be amazed and shocked beyond measure? The good elder may have been a "stern and rock-bound" puritan in the seventeenth century on the coast of New England, but what is there to indicate that a man of his forward look and ecclesiastical daring would shrink from using every honest means in his power to bring together in one goodly fellowship in a crowded modern city of this twentieth century, people of the name of Balazs, Barase, Barwicke, Basendowski Benadik, Blako, Bogzeritz, Buchholtz, Buesch, Celinski, DeBoer, Dombrosky, Dubs, Johnantonio, Karpenski, Kozelka, LaRock, Malanawski, Mikita, Miterka, Nicolai, Oberoster, Prokopf, Pyrtko, Ruetenik, Lazroff, Schuetzow, Sahley, Toporowski, Trneny, Urbansky, Tyepak, Womacka, Yoho, Zawinski, Ziolkowski and Voldan, as well as those possessing the names of Jennings, Bigelow, Bradley, Howdon, Jackson, Russell, Shepard, Fish, Cace, Chapman, Gibbons, Bishop and Frisbie all modern Pilgrims in Cleveland.

He would I am sure, be glad to cooperate with people of the names of Schneid, Celinski, Sohl, DaLuge, Chervenka, LaRock, Ruetenik, Hirschert, Millard, Loesch, Waltz, Stauffer, Koch, Volk, Anderson, Rebholtz, in teaching the young folks in the Sunday school who are drawn from sixteen nationalities in central Europe. He would doubtless take his place in the chorus choir and operetta where members are very largely outside of church affiliation. He would be sure to be at home among the leaders of this Pilgrim aggregation, among whom are graduates of Harvard, Yale, Princeton, Annapolis, Mt. Holyoke, Leipsic, Philadelphia, Cornell, Smith, Oberlin, Carleton and several state universities. He would enjoy having Mrs. Brewster a member of the mothers' club, among whom are Greek and Roman Catholics, and Lutherans, and young Brewster would be a member in good standing of scout troop 98, two-thirds of which consists of boys outside of Pilgrim Sunday school, and the smallest Brewster would unquestionably be enrolled in the kindergarten where children of fifteen nations play, and learn

how to live happily together.

Elder Brewster whose descendant, William H. Brewster, organized our Pilgrim church in 1859, undoubtedly, if he were to move into the Seventh Ward of Cleveland, would be a trustee of the church that runs a bowling alley, a billiard room, a gymnasium and a chorus that renders such operettas as Priscilla and Pinafore, as well as preaches with organ and quartet, the gospel of a good God each Sunday morning, a good God who is adequately represented in human history by that most misunderstood but influential person who ate and drank with "publicans and sinners," and "whose feet were nailed for our advantage to the bitter cross."

Pilgrim Church,
Cleveland, O.

DAN F. BRADLEY.

Primacy, Not Headship

EDITOR THE CHRISTIAN CENTURY:

SIR: I trust that, in the interests of truth and justice, you will give me space in your columns to repudiate Mr. John Clarence Petrie's report in his article, "The Terminus ad Quem of Anglo-catholicism," of my "statement [as he calls it] that there could be no reunited church of which the pope was not head. And he said in substance of infallibility just what Dr. Barry said." He says I made such statement at the Anglo-catholic congress in England in 1925. He even gets his date wrong. I spoke there in 1923. The statement to which he refers was a carefully limited one concerning "primacy," not "headship"; and the two terms in ecclesiastical meaning differ widely—as widely as "chairman ex-officio" and "absolute monarch." As for "infallibility," I said nothing about it at all.

Mr. Petrie's article falls under the category of "clever." His descriptions of Anglo-catholic principles and aims are caricatures. There are no doubt some silly Anglo-catholics, but silly folk appear in all great movements, and the Anglo-catholic movement is a great one—one which Mr. Petrie does not appear to understand. He should read Dr. Lynch's recent account of the Milwaukee Anglo-catholic congress.

General Theological Seminary,
New York City.

FRANCIS J. HALL.

THE SUNDAY SCHOOL

Lesson for November 28. Lesson text: Judges 7:4-8, 19-21.

Gideon and His Band

QUALITY, quality, quality—that is the story. Numbers signify very little. Gideon used his head; he devised an entirely new method of attack; he considered the state of mind of the Midianites. He weeded out all of the timorous souls. Even in doing that he employed a unique scheme. He noticed how



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they drank. The majority, coming to a stream and being thirsty, threw aside sword and shield and thinking only of their selfish gratification, lay down to drink their fill. But three hundred, fully armed and alert, scooped up the water in the palms of their hands, and with wide-awake eyes, scanned the horizon for the possible approach of the dreaded foe. Gideon sent the self-centered and the fearful home. I remember in one of the army camps a man who had been in the hospital for almost every conceivable disease. One morning the blunt and disgusted doctor said to him, "You might just as well go home, for you have a terrible disease." "What is it?" asked the delighted man, for he thought he saw his escape. "A broad streak of yellow all the way down your back," said the doctor. There are people who are essentially "yellow." They will not squarely meet an emergency. They allow others to carry the burdens, pay their bills and do their work. They might better stay at home. Building a church brings this fact out into clear relief. Certain rich men give generously and at once. Others wait to be solicited and then give only a fraction of what they should. Many people of small resources delight you by their absolute sacrifice. People on steady salaries vary, some cheerfully giving comparatively large amounts, while others exhibit selfishness. Many always put you off and in the end keep nearly all their money for themselves. You alternate between the pain of utter selfishness, on the one hand, and of striking generosity and love of the cause, on the other. We have one thousand members in our church, here in Pittsburgh, and I dare say, that in the end three hundred persons will carry the heavy end of the financial load entailed by our new church building. Others will toss in something, but three hundred people will do the sacrificial giving. Gideon's proportion holds fairly well. It is interesting to size people up in the time of testing. Some who talk much, and boastfully, do nothing. A quiet little woman comes forward with a large gift while a man who is very "mouthy" makes only a pledge which he never pays. Such is human nature and Gideon's way was to get rid of the fearful and the selfish. One should not grow pessimistic; it always has been the business and the duty of the few strong to carry the burdens of the many weak. The majority of people are like children: they have never grown up; they have the emotions of children; they are largely irresponsible. Most crimes are due to weakness, not to mali-

ciousness. We are dealing with petulant, talkative, emotionally immature children. It will give us patience to remember that fact. The spites, the squabbles, the poutings, the selfishness exhibited by so many are only nursery behaviors. Babies, that is what they are. They may wear adult clothes, but mentally they are still in the lower grades. They want all the candy!! They cannot control their tempers, but fly off in all kinds of outbursts. They cannot control their tongues, but say all sorts of childish things. They want to be petted, flattered, entertained. Gideon would spank them and put them to bed!! Much of a pastor's time is spent in looking after the immature grown-ups of his flock. "Quit you like men, be strong," said St. Paul. He was evidently tired of people behaving like four-year-olds. This is the reason, also, why there are always more stand-patters, theologically, than liberals. They have to be fed on "the sincere milk of the word"; beefsteak would cause indigestion, might indeed prove fatal!

Gideon had three hundred real men. They could endure hardship; they could accept new ideas. Their fathers had not gone to battle with pitchers and torches, but they could. Three hundred iron-hearted men moving upon the host in the darkness; three hundred hardy men with hands upon swords; three hundred brave souls shouting victory as they attacked. A multitude of dumbfounded and fleeing Midianites. A charge and a slaughter—and Gideon is victor. It was the work of men. "Quit you like men, be strong."

Fortunately the church has no monopoly on "babyishness." Business, clubs, lodges, colleges and factories are all very human. We are all evolving, in process of becoming, but we have not gone very far as yet. Babies do grow, that is our hope. Progress is bound to come. Canute cannot sweep back the tide. Even fundamentalist millionaires cannot throttle thinking. Science is going forward. Religion, in terms of conduct and not of creed, is everyday coming into the light. There are still Gideons—and Gideon-followers. Let the cowards seek cover; let the selfish keep their money; let the children grab for the cake; there are enough real men to gain the victory over all our enemies. Given Gideon's trust in God; his confidence in himself, his willingness to undertake the difficult thing, and given his three hundred men—the result will always be victory for God and his cause.

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NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Disciples International Convention Opens at Memphis

The annual convention of the Disciples will open on the day on which this issue of *The Christian Century* goes to press. For many years the Disciples conventions were, technically and strictly, conventions of their missionary societies and not of the churches. By the adoption of a new constitution about eight years ago, the convention became, nominally, a representative body composed of delegates from the churches. But only nominally, for there was never even a single meeting of a strictly delegate convention under this constitution, and within a year or two the constitution was so amended that any Disciple who is present at the convention has all the privileges and powers of a regularly appointed delegate. Thus the convention became a mass meeting in which the preponderance of voting strength is held by members who live in the area in which the convention is held. This arrangement has some of the admirable qualities of the New England town meeting, though a constituency of a million and a half is perhaps a little large to find adequate expression in this way. Certain of the sessions are the legal meetings of the United Christian Missionary society, the membership of which, for purposes of voting, also consists of those who are there. To this convention are brought the reports of the various departments of the United Christian Missionary society. The hearing of these reports and the action upon them constitutes the important element of the entire proceedings. It presents the inspiration of achievement and raises the crucial questions of policy. This year the whole organization is under fire from a numerous group which affirms that the department of foreign missions is infected with modernism and which proposes the dissolution of the United society into the original societies by whose consolidation it was formed in 1920.

Leader of Zionists Visits The United States

Dr. Chaim Weizmann, president of the world Zionist organization, is now making a visit, his fourth, to the United States in connection with the launching of the appeal for a \$7,500,000 fund for Jewish development work in Palestine. He was received by President Coolidge at the white house a few days ago. His principal message will be delivered at the national council on Palestine which will convene in Boston, Mass., Nov. 21. The thirtieth biennial council of the union of American Hebrew congregations will meet in Cleveland, Jan. 16-20. The council will have to consider many matters affecting the future of liberal Judaism in this country, including the serious financial crisis which its work is now facing.

Conference on the Cause And Cure of War

Delegates representing approximately five million women of voting age will be present at the conference which will be

held in Washington, Dec. 5-10, under the general chairmanship of Mrs. Carrie Chapman Catt. This will be the second conference on the cause and cure of war. The organizations participating are: the council of women for home missions, the federation of women's boards of foreign missions in North America, the national W. C. T. U., the national league of women voters, the American association of university women, the general federation of women's clubs, the national women's trade union league, the national board of the

Y. W. C. A., and the council of Jewish women. The assembly will study the problems of disarmament, arbitration and national security, and American foreign politics with reference to China, Mexico, Japan, the Philippines, Latin America, and the European debts.

A Healing Mission Without Visible Results

Mr. James Moore Hickson, who came into prominence some years ago in connection with a movement to make the

Lutherans Consolidate Boards; Set Budgets

RICHMOND, VA., acted as host to this year's biennial convention of the United Lutheran church. This communion has a membership of 886,000, and its statistics are kept with a rigor which assures that these figures present an understatement, rather than an overstatement, of the real strength of the church. An important action of the convention, and one that is in line with current tendencies toward the unification of missionary agencies, had reference to the consolidation of the boards of home, northwestern, West Indies, and Jewish missions into a single organization to be known as the board of American missions.

To draft the constitution of this new agency and to prepare for its taking over the affairs of its five constituents, a commission of twenty-one men has consulted during the past two years, says the Lutheran. Their report was adopted, and a board of twenty-one was elected on October 26th and 27th. Into its hands will come the most extensive and varied oversight ever given to a Lutheran group.

CONSOLIDATION OF BOARDS

The home mission—northwestern, immigrants, West Indies, and Jewish—organizations all made valedictory addresses at Richmond. Their members believe that centralization in the board of American missions will give to all the United Lutheran church in America congregations a better and clearer idea of the task in the homeland. The church as a whole sees the merit of the new arrangement.

As the first act in the report of the board of foreign missions, the veteran secretary-treasurer, L. B. Wolf, conducted to the platform and introduced to President Knobel and the delegates twenty-two missionaries who are on furlough or recently retired after long service. They are a part of the total of two hundred persons assigned to foreign fields, of whom one hundred and six are in India, forty in Japan, thirty-two in Liberia, sixteen in China, four in Argentina, and two in British Guiana.

The total missionary and benevolent budget for 1928 was set at \$2,200,000, as recommended by the finance committee, after extended arguments on the floor of the convention in favor of both lower and higher figures. This amount represents a ten per cent increase over the budget of the present year. Those who favored a

smaller budget than the one finally adopted did so on the ground that the present budget had not been fully met, and the Lutherans take their budgets seriously and do not believe in voting a large budget simply as a gesture of generosity without a reasonable expectation of meeting it. The conviction prevailed, however, that there was a reasonable expectation of bringing actual receipts fully up to the new budget, which amounts to \$3.82 per capita for the membership of the church.

The percentage distribution of the total budget among the principal agencies is as follows: foreign missions, 30 per cent; American missions, 38.05 per cent; education, 8.75 per cent; ministerial relief, 11.75 per cent; general administration, 4 per cent; the remainder to various smaller agencies, including a fraction of one per cent to the American Bible society.

BASIS OF APPORTIONMENT

There was lively argument as to the basis of apportionment of the amount to be raised among the several synods, the issues being as to whether the basis of apportionment should be membership alone or membership and local budgets, and whether the membership factor should be computed on the basis of confirmed members or communicants. Statistician G. L. Kieffer argued that the basis of communicant membership is far more equitable than confirmed membership. In his discussion he brought out the fact that during the last biennium the United Lutheran church had lost 150,000 members, the presumption being that this loss is due to a curtailing of confirmed memberships in order to lessen the local apportionment. The decision was in favor of making the apportionment on the single basis of communicant membership.

The issue of the Lutheran containing the report of the convention carries on its cover these significant words, which are just as true for any other communion as for the Lutheran church: "No plan of church organization is better than the persons in whose interest the plan of organization has been devised. Before any one can discern what sort of work the Lutheran church can do, he must be shown what sort of Christians the Lutherans are. No apparatus, even when dedicated most solemnly to a sacred purpose, will work apart from those who have dedicated it."

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gospel a means of promoting physical health, visited Baltimore, Md., during October and held a series of services in Grace and St. Peter's Episcopal churches. The bulletin of the local federation of churches reports that a large number of afflicted persons were brought to the church and a prayer service for the sick was held each Tuesday morning, but "no instances of distinct cure were announced." Mr. Hickson insists that his primary interest is in the spiritual results of his work, but that the full exercise of faith should result in perfect bodily health.

Disciple Student Activities at University of Illinois

Disciple students at the University of Illinois have perfected an organization under the Illinois Disciples foundation for the religious and social welfare of the students in the university. During the week preceding the opening of the university, members of the young people's cabinet held a retreat at St. Joseph, Ill., where plans were made for the year's program of student activities at University Place Christian church under the leadership of the pastor, Rev. Stephen E. Fisher. The

cabinet is composed of twenty committee chairmen who are responsible for the various departments of the foundation work. Under the direction of Mrs. Mabel R. Carlock, who has been student secretary of the foundation for a number of years, the organization will attempt to meet and solve student problems, to provide social activity, and to create and direct the desire for service in the church.

Council for Home Missions Will Consider Rural Problems

The responsibilities of the church for the amelioration of the conditions of rural life will be the chief topic for consideration at the annual joint meeting of the home missions council and the council of women for home missions, to be held in Philadelphia, Jan. 4-7. The sessions will be held at the missionary headquarters of the Reformed church in the United States.

A Progressive and Liberal Episcopal View of the Church

The Chronicle is a Protestant Episcopal paper which boldly and explicitly proclaims that it is "progressive and liberal." In the current issue it states that the

Catholics Study Rural Life Problems

THE FOURTH NATIONAL convention of the Catholic Rural Life conference was held in Cincinnati, Oct. 20 and 21. Fundamental to the discussions which filled the two days was the agreement that the rapid flow of rural population to the cities was a distinct disaster to religion, and it was represented as a part of the duty of the church to improve rural conditions not only for the sake of those who remain in the country but to increase the attractiveness of country life so that more will remain. The church is the only great bulwark that can in an organized way retard and eventually stop the movement to the cities, said Archbishop Mc Nicholas of Cincinnati. Merely increasing physical comfort will not do it. The church must teach the real values of life to the children of the country, develop a love for simplicity and the things of nature and a reverence for home ties. Above all, it must provide full opportunity for Catholics to practice their religion in the country. A plan of consolidated rural parishes to care for scattered population was discussed. Others urged that the unfavorable economic condition of the farmers lay at the bottom of the difficulty, and that economic justice must be considered as a basic objective before any plan of rural amelioration in religious and cultural matters could be made effective.

RECRUITING FOR FARMS

The farm population, said Dr. John A. Lapp, president of the national Catholic welfare society, can be recruited in two ways: "First, by making farm life so attractive that the population will not find it either socially, educationally or economically worth while to move to the cities or towns; and, second, by encouraging a farmer type of immigrant and guiding him to the soil by providing such social, educational, spiritual and economic arrangements as will meet the needs and aspirations of the immigrant people."

Dr. Lapp dealt with his survey of the

immigrant on the farm, and urged organized effort to guide more immigrants to the farms. They are not going or staying there now, he said.

CONSOLIDATING RURAL PARISHES

Bishop Kelley of Oklahoma, speaking at the banquet which closed the convention, gave the delegates the information that the Catholic Church Extension society, of which he formerly was head, having caught up with its plan of building chapels in isolated districts, has turned its attention more to a scheme of consolidated rural parishes. He also spoke of the experiment in Lapeer, Mich., declaring that it has been successful beyond the dreams of its promoters.

Other topics which came under discussion were formation of a rural missionary group of priests in every city; organizing the sisterhoods of the country to do more for the church in rural districts, with every teaching community of a fair number of members assigning some back to the poor rural districts; placing of contemplative houses of sisters in the country, rather than in the city; putting to work in the rural districts a group of sisters trained for and devoted to rural school work, for which task it was suggested that the sisters of St. Joseph of Australia be invited to come to America; formation of a school for rural lay catechists; interesting of persons of wealth in the rural apostolate.

It will be observed that most of these topics deal with social responsibilities of a concrete sort and exhibit a consciousness of the fact that the church can be effective only by rendering actual service. Protestants who cherish the erroneous notion that the Catholic church has no other interest than getting its members to attend mass and go to confession may be surprised, and will certainly be informed, by this recognition of the necessity of a social program. Lansing, Mich., was selected as the place for the next annual meeting.

crying need of the time is for a renewed emphasis upon the nature of the church as a spiritual organism rather than a hierarchical corporation. What is the nature and function of the church in the light of the ministry of its founder? "First, the church is a company of people in whom the Savior has awakened a realization of others' needs as their own. Such a social responsibility promotes the culture of individual generosity; it establishes a balance in life between self-gratification and responsiveness to the world's call for sacrificial sharing of the inner values in outward service; and it begets a personal missionary activity of healing and adjusting and inspiring and teaching and loving that is true evangelism. Second, the church is a society created by the common, social loyalty to Jesus, proving in action in the lives of his friends his finality as savior and redeemer. Then, the church is the use of the great spiritual forces of life by means of the united faith and united labor and united understanding of those bound into a family by this common loyalty." Such a definition of the church, if generally accepted, ought to go some distance toward preventing the forthcoming conference on faith and order from reaching a dead-lock on the question of holy orders, episcopal succession, and ecclesiastical authority.

A Catholic-Episcopal View of the Church

But there is also another view of the church which may be called the catholic view, though it is held by some who are not Roman Catholics. Bishop Wing, bishop coadjutor of the Protestant Episcopal church in south Florida, commenting approvingly upon Dr. Lynch's clear analysis of the recent catholic congress at Milwaukee, summarizes the differences between catholics and protestants in the following terms, in the *Living Church*: (1) The catholic holds the church to be a divine organism, representative of Christ in the world; the protestant holds it to be a voluntary association of believers, possessing no more authority to speak for Christ than any other society. (2) To the catholic the seat of authority in religion is the church; to the protestant the Bible is the ultimate authority. (3) The great emphasis of protestantism is on the direct relationship between the individual and Christ; the great emphasis of the catholic is upon the impartation of strength and grace through the sacraments. (4) The catholic conceives of salvation as a corporate process; the protestant views it as individualistic. And he adds that what is here given as the position of catholics "is nothing more or less than the position of the Episcopal church itself and not merely of a party within it." This is not so promising for Lausanne.

Southern Methodist Negro Editor Speaks a Kind Word for Evolution

The Star of Zion, official organ of the African M. E. Zion church, quotes from a white exchange one of those intended-to-be-funny parodies of scripture which pious people sometimes perpetrate, under the name of "A psalm of the evolutionist," and adds its editorial protest against the idea of trying to dispose of evolution by irony and mockery. "To

our mind," says the editor, "evolution is a serious fact; so serious that raillery and buffoonery cannot discredit it. As men think more clearly, the supposed chasm between evolution and religion is bridged and no one is injured thereby." And then he quotes a paragraph from Lyman Abbott on evolution's new emphasis upon God's continued presence in the world. It will be remembered that North Carolina, in which this paper is published, is adjacent to the state of Tennessee; and that the Negro race is supposed by some to be intellectually inferior and backward.

Anti-anti-Semitic Tendencies In France

The land where the Dreyfus case revealed an enormous mass of public opinion hostile to Jews and where the anti-Semitic editor Guerin, who resisted the

police and barricaded himself in his house, was a popular hero for a year afterward, has shown many evidences of a changed attitude. Brigadier General Carence, a prominent French Jew and chief of the cabinet of the French ministry of war, has been made a divisional general in the French army. On Nov. 3 a contributor to the royalist and anti-Semitic paper, *L'Action Francaise*, was sentenced to one year's imprisonment for publishing an article attacking a leading Jew, M. Abram Schramek, who was formerly a member of the French cabinet. It may yet be possible for France to have its Disraeli.

The Cost of Religion in The United States

The churches of America collected and disbursed \$648,000,000 last year for more or less religious purposes at home and

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abroad. The old story about the deacon who gave a nickle for missions under the liberalizing influence of the Christmas spirit, no longer seems quite typical. The stewardship commission of the federal council gives the figures and estimates which make up this not unimpressive total. Twenty-five protestant boards connected with the stewardship council gave \$332,552,000 for local church expenses and \$88,845,000 for missions and benevolences. Of this total amount, the Methodists provided \$135,000,000; Presbyterians, \$72,500,000; the Baptists, \$70,000,000; Episcopalians, \$39,000,000; Congregationalists, \$26,500,000; Disciples, \$20,600,000. To this,

add \$168,000,000 given by the Catholics, \$18,500,000 by Jews, and \$10,500,000 by other religious organizations, and the grand total approximates two-thirds of a billion. Religion costs money. But irreligion costs more.

Current News of the Federal Council of Churches

The administrative committee, which is the functioning board of the federal council of churches, held a meeting in New York, Oct. 22, of which a belated report has been received. Twenty-one members and 15 secretaries were present, and 25 members sent regrets for necessary ab-

sence. A report prepared by the research department of the federal council upon the issues involved in the strike of engineers and firemen on the Western Maryland railroad is undergoing final revision and its publication was authorized, subject to its final approval by a special committee appointed for that purpose and the literature committee. Consideration was given to a report on the politico-religious situation in Mexico. It was recognized that a delicate question is involved in the publication of any statement, however carefully prepared, which may precipitate a controversy between the Catholic hierarchy and the representatives of united protestantism. After final editing, this report will be submitted to the individual

Pope and Mussolini in Cordial Mood

THE ROME CORRESPONDENT of the Manchester Guardian is probably fairly accurate in his recent analysis of the present situation in Italy, says the Catholic Citizen.

He says: "The vatican is the only important organization in Italy not directly controlled by the fascist government."

The fascist party contains elements which are fiercely anti-clerical. Among them is the now sullen and disillusioned Farinacci. But the party is on the whole anxious to cultivate the impression that it has the backing of the church on its domestic policies, and so it is doing everything in its power to cultivate cordial relations with the papacy.

A large section of the Italian high clergy look with favor on the fascists. Thanks to the pro-church element in fascism, the papal legate to Assisi, Cardinal Merry Del Val, traveled to the festival in a special royal train and received military honors all along the way.

PAPAL LEGATE'S APPROVAL

The spectacle of a papal legate traveling in official robes on the Italian state railway was sufficiently striking and novel to create the impression that the Mussolini and papal governments had become reconciled. The optimism was heightened to jubilation when the papal legate exalted "the glorious Italian army" and said of Mussolini that "under God's visible protection he has wisely improved the lot

of Italy and raised her prestige throughout the world."

WHY CHURCHMEN HESITATE

But as usual, the anti-fascist party in the vatican, led by the papal secretary of state, Cardinal Gasparri, issued a warning against excessive illusions concerning cordial relations between the pope and Mussolini. This anti-fascist clergy has three main reasons for its opposition to any formal agreement between the vatican and the Mussolini government.

First, they fear that an alliance with an autocratic government will hurt the prestige of the pope with the people who believe in political democracy. Should Mussolini fall, the church would be involved in a violent anti-clerical movement, such as now hurts the church interests in Mexico and Czecho-Slovakia.

Secondly, they fear international difficulties, if the pope should seem to be favoring special Italian interests.

Thirdly, they fear that the faithful would be disturbed if the pope should abandon his traditional seclusion and isolation.

So the Osservatore Romano, which is directly inspired by Cardinal Gasparri, says that the present courtesy of the fascist government toward the church is a great improvement upon the hostility of former governments, but after all does not modify the basic relations arising out of the occupation of the pontifical state in 1870 by the Italian government.

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members of the administrative committee for decision as to publication. The action and attitude of Dr. Tippy and Mr. Myers at Detroit were approved. With reference to the application of the Schwenkfelder church for admission to the federal council a committee of three was authorized to outline a policy as to the "admission of small bodies to membership in the council"—which suggests a parallel with the problem of the league of nations as to the representation of small nations on its council.

Dr. North Is Lecturer on Missions, Not Professor of Sanscrit

Our attention has been called to an inadvertence by which, in our issue of Oct. 21, we designated Dr. Frank Mason North as professor of Sanscrit language and literature at Drew theological seminary. Dr. North does not profess Sanscrit, but is a special lecturer in foreign missions.

Two Great New Buildings for Los Angeles Churches

Two important Los Angeles churches, both located on Wilshire boulevard, which runs from the city to the sea, are completing new buildings at a cost of approximately half a million dollars each. The Wilshire boulevard Christian church (Dis-

ciples), Rev. M. Howard Fagan pastor, will dedicate its new building, which is of Romanesque architecture, in January. The impressive edifice of the Wilshire boulevard Congregational church, Rev. Frank Dyer pastor, a fine piece of Italian Gothic, is already in use, and ground was recently broken for an additional unit to be known as Gunsaulus hall, which will contain a large assembly hall and facilities for the educational and social activities of the church. It will be dedicated about Feb. 1.

New Extension Secretary of the United Endeavor Society

Mr. Carlton M. Sherwood has been elected international extension secretary of the united society of Christian Endeavor. He will continue to serve also as executive secretary of the national citizens' committee of one thousand for law observance and enforcement, as he has for the past year, but we assume that he will give up the post of general secretary of Christian Endeavor for New York state which he has occupied for the past seven years.

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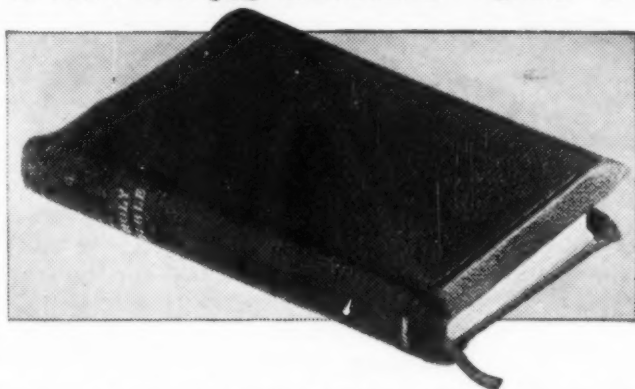
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reliability of the organization, is back of the American Christian fund for Jewish relief. There is still a vast amount of abject poverty and actual starvation among the Jews of eastern and central Europe, we are told. American Jews have given to relief funds for their coreligionists until they have imperiled the financial stability of their most important enterprises at home, but they cannot meet the whole need. The Sunday after armistice day is being observed by many churches as "Good Samaritan Sunday," but if it is too late for that, any Sunday will do, just so it is soon. The relief will be distributed through the Jewish joint distribution committee which has an effective organization for that purpose. Dr. S. Parkes Cadman, Owen D. Young, Mayor Dever of Chicago, Sherwood Eddy, William C. McAdoo, and a score of other citizens of similar standing are among the officials or on the committee. Charles W. Dietrich, formerly secretary of the Brooklyn Y. M. C. A., is executive secretary.

International and Inter-racial Conference of Maryland Students

A conference of students from various institutions in Maryland for the consideration of questions touching the relations of different national and racial groups was held at the Friends meeting house, Baltimore, Md., Nov. 5-7. Its purpose was to bring together the students from various foreign countries, as well as negro students, for the promotion of acquaintance and understanding. E. A. Schaal, student Y. M. C. A. secretary at Johns Hopkins, was in charge of the program, and Prof.

Kenneth Latourette of Yale divinity school was the speaker at the opening dinner. The delegates to the conference were divided into six commissions for the study of the different factors which tend to create friction among races and nations.

Christian Unity Without Tarrying for Any

While great conferences are being held and planned for the consideration of the major tactics of Christian union on a grand scale, it is well enough to be reminded that there are many items in a program of reformation for the divided state of Christendom which can be carried out, to use the phrase of the early independents, "without tarrying for any." Dr. W. E. Gilroy, editor of the Congregationalist, speaking recently before the Massachusetts Universalist ministers, as

reported in the Christian Leader, emphasized the possibilities of immediate individual action. "The men who want fellowship can have it now. No ecclesiastical authority could tell him as a Congregationalist how far he might go in such matters. The first question was, did he want fellowship, and the second was, would he take pains to have it. The springs of unity lie deep in us as individuals. There are some barriers between Christians which it will take common action to remove. There are others which we can remove ourselves. A good way to start on the larger thing is to do the things which lie closest home. In our own communities, churches of different denominations can be friendly and helpful to one another, ministers can exchange, hold union services, help one another in times of trouble, and Christians with the

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Student Christian Movement a Strong Force in England

It is difficult to represent by statistics the strength and influence of the Student Christian movement in British educational institutions, but the figures themselves are impressive. There are nearly eleven thousand members of the movement among a total of sixty thousand students in the colleges and universities in which the movement is working. American readers will remember that the type of work which is done in American colleges by the Y. M. C. A. is in England done for the most part by the Student Christian move-

ment. It may be regarded as in some respects unfortunate that these two organizations should be distinct, one operating in the academic and the other in the non-academic field, but the movement even though it is confined to the collegiate field has ample room for a great service. The number of university students in Great Britain has doubled since the war and there are nearly six thousand foreign students enrolled in them, one-half of whom are in London.

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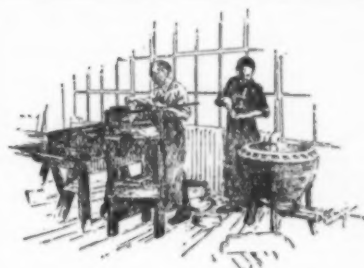
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Paging Mr. Constant Reader!

THIS inside back cover is supposed to be dedicated to the proposition that The Christian Century should be gathering new subscribers week by week. But it is gathering new subscribers at a rate sufficient to justify at least one chat with that best of friends, Mr. Constant Reader. So here goes.

The Christian Century is proud of its constant readers. There are a lot of them, and the number is constantly increasing. They have carried the paper from a breathless experiment in modern journalism to a place in the vanguard of the weekly press. New subscribers fill the heart of the advertising manager with joy, for he can talk about them when he's out trying to make the advertising space look attractive to prospective advertisers. But it is the old subscriber, who keeps coming back, and coming back, and coming back, as often as his renewal notice reaches him, who brings the warmest glow to the editor's heart. The editor never hesitates to say so.

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subscribers. Here is a paper that does not flatter; that speaks straight out; that has no desire to be a sounding-board for the majority, unless the majority is right. Mr. Constant Reader frequently does not agree with the paper, and says so. Why is it then, asks the beholder, that he keeps on subscribing?

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